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Section 7

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THE  
MISSIONARY REVIEW.

[of the World]

*Nil Desperandum, Christo sub Duce.*

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# THE MISSIONARY REVIEW.

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*Nil Desperandum, Christo sub Duce.*

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VOL. X.      NOVEMBER, 1887.      NO. II.

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## I. AROUND THE WORLD TOUR OF CHRISTIAN MISSIONS.\*

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We have already stated our high estimate of this work. Its grasp of facts and figures, its comprehensive views and free comments on plans and measures employed in mission work and its home direction, are breezy, and often refreshing; and, while we most approve the views and comments that accord with our own experiences and convictions, we welcome the opposite, as a desirable contribution to needful discussion. Give us pure running water, every time, in preference to stagnant pools. The tendency of Mission Boards and officials to claim infallibility, and the readiness of most pastors and churches to grant their claims, and sleep on quietly like the good deacon who could always sleep under the preaching of his own pastor, because he knew he was orthodox, instead of being cause for thankfulness, is really one of the perils which threaten serious harm to this sacred work.

In returning to this volume, our limits allow us to select at random only a few of the author's statements, which we regard as erroneous or doubtful, and add our mite to the needful discussion. The author says :

"It seems to me that one of the wisest things that could be done, with all applicants for foreign missionary appointments, would be to give them a preliminary trial of two or three years in home missionary labor. Let them try it in some ragged school, or freedmen's institute, or Chinese settlement."—P. 21.

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\*When we received the above volume, soon after its first appearance, and commended its excellencies, we also prepared this paper, but it was mislaid and has only now come to the surface. We give it to our readers as better late than never.—ED. M. R.

Is not the wisdom of such a trial at least doubtful ?

1. Is there any young man or woman in Christendom wishing to go to the foreign field, who, subjected to such a trial, would not show all needful zeal, prudence, industry and energy ?

2. Would such a trial be any test of perseverance 30 or 40 years among the heathen ?

3. Would such a trial be any test of ability to learn a foreign language, or to endure the different climate ?

4. In case of a truly earnest, consecrated young man or woman, longing to win souls to Christ, is not the loss of time for such a trial objectionable, rendering it more difficult thereafter to master the necessary foreign language, and rendering it extremely probable that one thus delayed will become so interested in the home work, and perhaps so involved in domestic relations, as to find in all these a providential call to abide in this same home work ?

5. As to the elements of mind, heart and character fitting one for foreign mission work, is there not a far better and more reliable test than such a trial would be ? In case of young men in colleges and theological seminaries, are not their *voluntary* efforts in Sabbath schools and outlying neglected neighborhoods a far better test than such a trial after studies are completed and they are ready for their life-work ? And in case of any young man or woman, is not the daily life from childhood, or from the date of conversion, with the manifest tone of piety and progress, and the thousand spontaneous ways of showing that love to Christ and souls, is not this ruling principle of life a far better test of fitness for work among the heathen than this proposed trial could be ?

And just here appears the folly of leaving to *strangers* the decision of this vital question of fitness for the foreign work. Our Mission Boards and officers are strangers to nine-tenths or more of the young men and women who offer to go to foreign missions. They see them once, twice, or possibly in some instances a half-dozen times, but they know nothing of their every day piety, life and walk. As a matter of form, they require certificates from the candidate's Presbytery, pastor or other friends. But the final decision is with the officers of the Board, who have little or no acquaintance with the candidate. The pastor or friend of the candidate, too, often recognizes no special responsibility; wishes, for family, or neighborly, or church reasons, to oblige the candidate asking a certificate; and though conscious of some misgivings—

of some fears that the candidate has not the elements of mind and heart necessary to successful work for the heathen—still he gives the certificate, saying to himself, the responsibility is with the Board. The officers of the Board, in turn, feel: We have no actual acquaintance with this person, true. The education is evidently good. The address and personal bearing are all that can be desired, and here is an excellent certificate from Rev. Dr. so and so. His known character as pastor and preacher, and his great interest in all christian work, is ample guarantee. Surely we must be thankful for such a volunteer for this work. Thus the appointment is made; the commission is given, the money for outfit and passage is paid, and the person sails for India, China, or some other foreign field. And when it is afterwards found that the said candidate has no real love or fitness for the work, where will you fix the responsibility for this misuse of mission funds? Charge it upon the officers of the Board, and they will refer you to Rev. Dr. — and his certificate. Charge it upon the Rev. Dr. —, and he will tell you he only certified to the general character of the person as known to him; that it was not for him to decide on the special qualities necessary to a foreign missionary, that this was the province of the Mission Board. And between these two stools, the real responsibility is—nowhere.

But what better test or trial can be suggested? Granted that absolute perfection is not to be expected; there is still large opportunity for improvement, and this is to be found in the proper limitations and enforcement of responsibility. The officers of a Mission Board know not, and cannot know, the daily life and walk and piety of each of a hundred candidates offering for foreign work from all parts of christendom. Nor have they any monopoly of missionary interest and zeal. Every pastor and church member in christendom has as vital an interest in this work as has a Mission Secretary. It is because the pastors and churches have an interest in this work for the heathen that they have appointed a Secretary and prescribed his duties, and among these duties should never be included the sitting in judgment on the fitness of candidates. This belongs to the candidates' pastors and brethren in the church. None are so intimately acquainted with the candidates, none so thoroughly know their mental, moral and spiritual elements as their pastors and brethren who have seen and known them from

childhood, and watched their bearing and development in all the relations of life. These intimate acquaintances are the ones to decide on the fitness of such candidates for work among the heathen. In case of ordained young men, their brethren who ordain them are the responsible parties. The entire responsibility (aside from that of the candidate himself) should rest on them. And they should act in this matter with the distinct understanding that the responsibility is theirs. They should not devolve a particle of this responsibility upon the officers of the Mission Board. Divided responsibility is the bane of this sacred work. Let the brethren who ordain a young man for the foreign work assume the entire responsibility of the act. And if he proves unfit for the service, let them feel conscious of their mistake, and be able to share it with no other person in existence.

When lay brethren or women are sent to the foreign work, their pastors and intimate friends are better judges of their fitness than any boards or secretaries can be. We remember a young woman wishing to go to India, whose pastor felt so strongly her lack of fitting elements and character for the work, that he told her frankly and kindly that she was not adapted to it, and earnestly advised her not to offer herself to the mission board. She resented her pastor's advice, went to the officers of the board, secured an appointment, and on reaching India she had so little grace and self-control in exercise that she openly exulted in her triumph over her pastor, though her manifest unfitness for the work was a constant grief and embarrassment to her associates.

The choice of fitting and efficient men and women for this work among the heathen is vital to the success of the work. Volunteering by the candidate, under the pressure of Paul's "woe is unto me" if I go not, is a *sine qua non*. For outside tests or checks, let us rely on the judgments of intelligent pastors and brethren in the ministry or in the church, and these after long intimate acquaintance with the candidate, and with no divided responsibility.

But we cannot speak of our author's views at such length. Let us touch a few of them more briefly, even at the risk of meeting dogma with dogma. On page 25 we find an assertion that we Americans are better circumstanced "to meet the expense" of opening and supporting needed missions in Asia and Africa than



either Great Britain or Europe. Then our guilt is all the greater; for they give \$5,500,000 to this work, while we give but \$3,000,000. On p. 42 we find the Missionaries, men and women, sent to the foreign field by the American churches, are stated to be 1395; whereas they are more than 1900! It is also stated that "the total annual cost is not over \$5,000,000." It has never yet exceeded \$3,000,000.

"No doubt, this earning of his own livelihood was a very interesting feature of the great apostle's ministry. A greater, however, than Paul, whose life was much more intended for our example, left the carpenter's bench, when he commenced his special evangelistic labors, and subsisted upon the hospitality and contributions of his friends."—P. 79.

Did he not do his carpenter-work for his friends rather than for himself? Was he not doing his Father's evangelistic work at the age of 12 years, in the temple at Jerusalem? Can brother B. furnish us any proof that he did no manual labor the last three years of his stay on earth? If he was "our example," have we any authority to receive any salary?—anything beyond the supply of our daily wants? In the light of his example are not the China Inland Missionaries, and others who go to this work with no fixed salaries, following him more closely than are those receiving salaries from Mission boards?

"Would it not have been better for Paul and the other early founders to have arranged contributions from the churches sufficient not only for the poor, but to enable their ministry and missionaries to give their undivided attention to the more thorough instruction and more potent leadership of their people."—P. 80.

We have great respect for Bro. B. and for some of his views; but when it comes to choosing between him and dear old Paul, we'd give more for Paul than for a score like him. If our author really fancies he can go among the Gentiles, found better churches, and give "more thorough instruction and more potent leadership" to them than Paul did, it is high time he was about it, thus setting a better example to all Missionaries for all time to come. Don't lose a day, brother, the world has been long waiting "for you"! And we do not believe that better instruction, leadership or example, than that of Paul and of Christ has ever yet appeared.

"Which was the only method Christ could have adopted at first."—P. 82.

The "method" here meant is the one adopted by Christ of sending his disciples to preach the gospel with "neither gold, nor silver, nor brass in their purses," but depending entirely on the hospitality of their hearers. And why say this is the "only method" then possible to Christ? Was He not Lord of the universe? Were not all its resources at His command? Why did the Son of God Himself become poor, so that He had not where to lay His head? Was there no virtue in the self-abnegation of Paul and of Christ? And if virtue *then* why not *now*? Has the world ceased to need examples of self-sacrifice? Alas for our author! Well and wisely does he condemn the existing tendency to "rely on great men and much money"—to think "the world can be christianized by money and men," (p. 46) but strangely does he stultify himself when he condemns the better practice of Paul writing, teaching and working under divine inspiration and guidance.

"It would be a good thing to give all missionaries a little travelling."—P. 122. Just as though they did not have it in abundance, going and returning so often to their remote fields!

"Undoubtedly mistakes in direction have been, and will yet be, made by bishops, boards and executive committees, but the cause can better endure their mistakes, than that undue self-assertion of the Missionary which consents to no restraints but his own," etc., p. 123. But is there not more risk of damage when the whole train—engine, palace-cars and all—runs off the track than when only one man goes astray? Besides, what if your missionary's fancied "self-assertion" exists only in the official eye, and the official requirement is so wrong and arbitrary as to leave him no alternative but to leave the board or prove unfaithful to Christ and the souls of the heathen, and to his own conscience also? Do you condemn Martin Luther and the Apostles for dissenting and refusing to obey the existing authorities?

"Sometimes the very best of people confound their conscientiousness with their willfulness, and then they make a very unfortunate exhibition of themselves," p. 123. Just so, brother, and the bigger they are, the more unfortunate the exhibition. Hence Mission secretaries and traveling authors, along with the humble missionaries, have need to be cautious.

"It is very doubtful whether seceders should remain upon the foreign field," etc., p. 123.

On this whole subject our author has mistaken the age, and ranks himself with the erring disciples (Mark IX. 38; Luke X. 49) of 1800 years ago, though he knows how the Master rebuked them.

Would it have brought any credit or gain to the Scotch Mission Board if it had refused to send Duff to India, or had recalled him, because he would not be dictated to by them? Would it not rather have entailed immense loss on India? The world is old enough to know that a missionary is entitled to the right of private judgment as well as other men; and that his going to work among the heathen, supported by a Mission Board, should not emasculate him of his manhood; that the judgment of a working missionary on mission ground, on all points pertaining to his work, and the ways and means of accomplishing it, is quite as worthy of respect as is some fancy scheme of a secretary musing at leisure in his snug office in Christendom, with no experience in the actual toil and difficulties of the Mission work.

If our author would omit, or greatly modify all he has said on this subject, and expurgate his disparagement of the "China Inland Mission" in his Chapter XIV. he would render his book more useful and do his own judgment more credit. To speak as he does of these earnest and self-denying workers, who have done more by their exploring journeys to open the interior and western regions of China to the Gospel than any and all other missionaries, does not become one so careful to keep in the beaten tracks of commerce and the fixed lines of missionary travel. When he says, "the spiritual results of this Mission are in large measure disappointing," it is proper to challenge him to show something better as the result of his own labors under like difficulties. And when he says of their usage to go to this work in China with no fixed salaries and no human promise of support, that "there is no more prayer, no more piety in it;" "no more trust in God," and no more exercise of faith, than in case of those who go with fixed salaries pledged from the Mission Board, it is proper to suggest to him that if he will sell and give away all he has, as Barnabas did, and personally test this same usage of the China Inland Missionaries a score of years himself, we will listen long enough to hear him repeat his present views—unless, perchance, he shall modify them.

"The average length of life in christian lands is from 15 to 30 per cent. better than in foreign mission countries."—P. 129.

We cannot accept this without its data.

Of the Moravian Missions in Australia our author says :

"Here is greatly prospered evangelizing work," etc.—P. 252.

Did Bro. B. visit these missions? Does he speak from personal observation? Bro. Bogisch, one of the missionaries, writes : "Our work makes slow progress." As a matter of fact, the whole race of aborigines is dying out. Bro. F. A. Hagenawer, another of the missionaries, writes : "The census returns have shown that the total number of aborigines have, in ten years, decreased from 1,330 to 768."

We only add that, though the mission was begun in 1849, and reports 2 stations and 6 missionaries, it reported only 29 communicants in 1881, and only 23 in 1882.

Is this "greatly prospered evangelizing work?"

"The two great epic poems—the Ramayana and Mahabharata; written from 3 to 5 centuries before Christ, indicate the desperate efforts of the Brahman leaders to counteract the influence of Buddhism and win back the seceding millions."—P. 315.

We hope our author and his readers are aware that most oriental scholars date these epics long anterior to the rise of Buddhism. Lassen argues that, if they had been composed after the time of Assoka, they must have made frequent reference to Buddhism; and this all the more certain if written for the purpose our author claims. In a few sentences there are such references, true; but these are quite unanimously conceded to be interpolations of modern date. Max Müller accepts Lassen's argument as conclusive that these epics antedate the rise of Buddhism.

Our author's statement on page 325, that "it costs more to live in heathen lands than in America" should be kept in mind when contrasting what he thinks a generous missionary salary—\$1,500 a year—with a Secretary's salary of \$4,000 or \$5,000 a year in America. In contrasting the salary of the foreign missionary with that of the home missionary, on page 326, he fails to mention that most home missionaries, not only have their own climate and native land, but are acquiring homes and lands which are constantly increasing in value.

"American United Presbyterians at Latakia," Syria.—P. 418.

Rather an awkward mistake for one to make who personally visited these brethren of the Reformed Presbyterians.



"In 1818 Jerusalem was occupied as the first station of the Am. Board," &c.—P. 417.

In his History of the Am. Board, Tracy says: "Parsons reached Jerusalem, Feb. 10, 1821, and left May 8, 1821. Messrs. Fisk and King visited it again April 25, 1823, and left June 27, 1823."

Our author's travels through South Africa must have been hurried. On p. 454, among other mistakes, he transfers Bro. Day's mission at Muhlenberg, with its "good buildings," from Liberia to South Africa, and locates it among the Zulus and Kaffirs.

"But for British influence not one of the 1,000 missionaries could remain among India's 250,000,000 of population. They were British cannon that battered down the walls of Chinese isolation, and British cannon kept them from being rebuilt."—P. 480.

Our author should have added: "*And all to force the Chinese Government to admit British opium, to demoralize and destroy the bodies and souls of millions of her Chinese subjects!*" How is it that a *Christian* author can write thus approvingly of the most gigantic national crime ever perpetrated by a nominally Christian nation! If he believes in a God of justice, does he not *know* that He will yet reckon with Great Britain for such a crime? In such fulsome praise of wicked statesmen, by Christian authors, for enormous sins and crimes, which disgrace all Christendom, have we not one prevalent cause of the persistence of such statesmen in such crimes? Can nations be reformed, or this world ever be evangelized, till Christian ministers cease to court honor from wicked men, and become more loyal and true to the example and teaching of the Son of God?

And is it true that "not one of the 1,000 missionaries could remain" in India but for British influence? Does not our author know that from the days of Ziegenbalg and Schwartz, all through the 18th century, protestant missionaries were tolerated by native kings and rulers, and were winning Hindus to Christ by tens of thousands in territory outside of British rule; while British officials were prohibiting the Gospel and banishing missionaries? And does he not know that, just a few months ago, the British officials of Bombay were fining and imprisoning Major Tucker and his co-workers for preaching Christ in the streets of that city, while non-Christian Hindus, in the very capital of British India, gathered an audience



of 4,000 to remonstrate and entreat their British rulers to cease such persecution of Christians, and extend to them the same toleration they do to Moslems and Hindoos?\*

Does he not know that, centuries before British cannon wickedly battered down the five ports of China to force opium on her people, Romish missionaries were living and preaching their faith in every province of that empire, and quite unmolested till they interfered with political affairs? And that, but for lack of moral courage, and spiritual zeal and faith, protestants might have been there as well, preaching Christ in every city and village, and permeating the whole nation with the blessed principles of the Gospel? What British cannon battered down the walls of Japan to make way for the Gospel? and yet is it not there and triumphing gloriously?

Is it not time that Christian men cease forever such representations that this Gospel of peace and goodwill to men can find no entrance to heathen tribes and nations, till preceded by British cannon, with their inhuman and God-offending atrocities? Away with such a thought from every Christian heart! It does deep dishonor to the Gospel, to the cross of Christ, and to Him who died upon it!

“Among the earliest missions were those of the Moravians to the Indians of the Moskito coast,” &c.

Please give us your authority, brother. The Moravians themselves give their earliest missions in the following order, viz.: West Indies, 1732; Greenland, 1733; North American Indians, 1734; Surinam, 1735; South Africa, 1736; the mission on the Moskito coast dates more than a century later, viz., 1848. Besides, the above extract implies that the Moravian missions were the earliest known, overlooking the grand work of John Elliot and the Mayhews and Brainerds from 1643 onwards, among the Am. Indians; overlooking the Missions in South India, begun 27 years before Daber and Nitchman—the very first Moravian Missionaries—started for the West Indies, and leaving out of view, too, the self-denying toil of dear old Hans Emde, and some others in Greenland, long before that date—some of them beginning there in 1708.

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\*Has our author never read the account of Rev. Joseph Wolff's journey, in 1831-2 from Armenia, through all the fierce tribes of Central Asia, to Afghanistan and Peshawur to India, everywhere preaching the Gospel, and everywhere listened to with profoundest respect by all classes, from kings and chiefs to the humblest peasants? (See this REVIEW, Vol. II, p. 155.)

On page 531 our author tries to justify existing salaries to Mission secretaries living in Christendom, while on page 325 he says, \$1500 a year to a foreign missionary "is twice the average income of ministers at home," and on the very same page affirms that "it costs more to live in heathen lands than in America." Is it not plain that he adopts altogether different standards for the two classes of workers?—that he would have the missionaries practice close economy and self-denial, but would give the home officers their full market price or more? And is it not equally plain that such differing standards are unjust, and damaging to this sacred work? That the spirit of self-sacrifice must extend through the whole of it or none of it?—that the head quarters must be full of it, or it will soon fail in the churches which give, and in the workers abroad?

Let us not be thought to have exhausted the subjects on which we differ from our author. We have touched only a few of them; and yet enough, perhaps, to illustrate what we meant in saying that "his free comments are breezy and refreshing," and that we welcome views differing from our own "as a desirable contribution to needful discussion." Such discussion has become a necessity, and is not to be deprecated. It is needed, to impart knowledge, extend information, rouse thought, enlist more giving and praying, and to correct wrong views in the rank and file of the churches. And it is needed, too,—we say it in love and charity—to knock out the underpinning of obstructive, fossilized notions in the minds of *some* Mission Officers and their partisan friends, who are more zealous to multiply official positions and large salaries in the home administration, than to grapple with the work itself, and to plan and toil effectively for its rapid progress and its speedy and complete triumph among the heathen.

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## II. TO THE STUDENT VOLUNTEERS FOR FOREIGN MISSIONS.

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NORTHFIELD, MASS., JULY, 1887.

"Strengthen, O God, that which thou hast wrought for us."

Across the Connecticut River, at Mount Hermon, a great work was begun twelve months ago. One hundred young men, who had come from widely separated colleges for Bible study, offered themselves for foreign mission service. Since then the Spirit has been moving mightily among the colleges and seminaries of Canada and of the United States, until over two thousand two hundred students (of whom five hundred and fifty are women) have volunteered for the foreign fields. This together with the hundreds in England makes our number about three thousand.

Of this number one hundred are gathered in Northfield, and we send a word of hearty good cheer to our fellow volunteers in England and America. "Be steadfast, unmovable." "Sanctify yourselves: for to-morrow the Lord will do wonders among you." "The Lord said unto me, Behold, *I have begun* to give Sihon and his land before thee: *begin* to possess."

"The missionary fire needs fuel as well as draught." The home work is constantly before our eyes, so let us keep the foreign field ever in view; try to grasp its numbers, to examine its critical condition, and to remember that "we must strike not only *when* the iron is hot, but *where* the iron is hot." Foreign missions have more than a passing notice in the Word of God. Through the Old Testament runs the silver cord, and in the Gospels and Epistles we have the golden bowl.

Some give a discouraging report of the land to be possessed. But "Let us go up AT ONCE and possess it; for we are well able to overcome it." Shall the world be evangelized in our life-time? Is the idea chimerical? The Earl of Shaftesbury said, "During the latter part of these centuries, it has been in the power of those who hold the truth \* \* \* \* to evangelize the globe fifty times over." One hundred and twenty of the missionaries in China, representatives of twenty-one Protestant missionary societies, say, "We want China emancipated from the thralldom of sin *in this generation*. It is possible. Our Lord has said 'according to your faith be it unto you.' The church of God *can do it*." The Israelites took forty years for an eleven days' journey. Is the sin to be repeated?

Three years ago a missionary volunteer determined to do all he could for foreign missions during his theological course. On entering the Theological Seminary he found none expecting to go. By the time of his graduation twenty had enlisted for foreign work. There is no better opportunity to be a foreign missionary than during a college course. Get another to enlist, and at one stroke you double your missionary life. Not only this. Your *united* efforts in enlisting others God only can measure. "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight."

Mr. Johnston, of the British Educational Commission for India, says that during the past hundred years the heathen and Mohammedans have increased two hundred millions. For each individual won to Christianity there have been seventy additions to the ranks of the unevangelized. It is estimated that of the two hundred millions in Africa one hundred and forty millions have not been touched by Christian teachers. This one field would swallow up our three thousand volunteers and cry for more. Then India numbers three hundred millions—or more than double the population of the Western Hemisphere. And China's four hundred million souls cry "We pray help us." Thousands of square miles, densely populated, have never been trodden by Christian feet. "There remaineth yet *very much* land to be possessed."

If these numbers call for *help*, the rush of infidelity on their crumbling faith calls for *haste*. Dr. Chamberlain says India is at present wonderfully prepared for Christ, and that if this opportunity is let slip, at least two generations will pass before another such opportunity can be offered. God has cast Japan into a furnace and it is molten. In what mould is it to be set? History gives us not one example of such a crisis. There is need not only for action, but for action now. The Mohammedans are making prodigious efforts to convert Africa. They are sweeping through the interior. Thousands of the aborigines are yielding to them because the Moslem faith appeals to the sensuous and is propagated by the sword. It is doubtless two or three times as hard to convert Mohammedans as to convert Pagans. Therefore delay in occupying Africa multiplies the difficulties of evangelization. The present crisis is greater than that of Esther's day when "the posts that rode upon swift steeds that were used in the king's service went out, being *hastened* and *pressed on* by the king's commandment."

Due prominence is not given to the reflex influence of foreign missions. The missionary movement among the university students of England and Scotland resulted in revivals at home. A prominent speaker recently said, "If young men should rise in large numbers and go to the foreign field, there would be such a revival at home that men would flock into the ministry." Mr. Stanley Smith said in Exeter Hall, "It is my earnest prayer that there may be such an outlet for men and women from this country as shall lead to an inlet of blessing from heaven." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Some say there are heathen enough at *home*. "What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work



abroad? It is as shameful as it is shameful. It is like a patricide asking the judge to have pity on his orphanhood."

In the United States we have an average of one minister to seven hundred men, women and children. Only one and three-tenths per cent. of our ministry go to the foreign field. According to the latest figures, out of each hundred thousand communicants in America, only twenty-one go to the foreign field; and out of each hundred thousand communicants in all Christendom, (Europe and America) only twenty-three. Hundreds of devoted students in our colleges need only to have the work brought clearly before them and they will enlist. Let meetings for volunteers never conflict with the regular college monthly missionary meeting, which should be the focal point of all our efforts. Upon it let us bring to bear the freshest facts and most telling figures. This meeting would be a power if we realized that forty millions die every year "without Christ . . . having no hope." "When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, *but his blood will I require at thine hand.*"

Will there be money enough to back the troops? It is a fact that Christians are not realizing the privilege of giving. But this does not lessen our responsibility to go. Others have worked their way before the mast, why should not we? If possible, let us support ourselves. Eight missionaries of the Zenana Society of England are self-supporting. If our parents are planning for us a tour through Europe or years in a conservatory, might they not instead rejoice to support us as foreign missionaries? The first missionaries from New England were not sent until they showed a willingness to work their way. Several couples of students making a tour among the churches of Canada have been blessed in securing money. When a friend offers to support any one of us, let us make it known. A lady volunteer has found this her richest summer, as in the prospect of soon entering foreign work she has been helped to present missionary facts to girls. The ladies of one church have engaged to support her, another club of ladies has started a fund for an outfit, and a ladies' Board has offered to send her. There are two colleges in Canada, neither large nor rich, each of which is about to send a man to China and support him for life. Why should not one hundred colleges immediately fall into line? Most of us are connected not alone with a college, but a church, a sabbath school, a city Y. M. C. A. We furnish a "living link" between these and the foreign field and secure constant prayers for our work by enlisting these to support us through our respective church Boards. Eighty-five people, each contributing twenty-five cents a week, will pay the salary of a missionary and of his wife. One Y. M. C. A. has adopted the twenty-five cent plan. The Young People's Association of a church in Chicago is about to issue cards ranging from five cents to five dollars a month. Out of every dollar contributed to God's service only two cents go to the foreign field. Every tick of your watch sounds the death-knell of a heathen soul. Every breath we draw, four pass from this world to the next without having heard of Christ. "The heathen are dying at the rate of one hundred thousand a day, and Christians are giving to save them at the rate of one-tenth of a cent a day." "Cry aloud, spare not, lift up thy voice like a trumpet and shew *my people* their transgressions."

For *us volunteers* the most vital question is, not are we *financially* equipped but are we *spiritually* equipped? Is the Holy Ghost working in and through us? The best preparation for winning souls abroad is winning souls at home. Let each of us daily strive to reach an unconverted person. A college man took for his motto, "The whole world for Christ, beginning at my college." May this year be the most soul-saving year ever known in our colleges. "He that is wise winneth souls." Already souls have been won by our number. We have seen a cloud the size of a man's hand. It means abundance of rain. It means winning souls at *home* while preparing to go abroad. But this rain is conditioned—"Bring ye the *whole* tithe into the storehouse . . . and prove me now herewith if I will not . . . pour you out a blessing that there shall not be room enough to receive it." It was said of Joseph, "Can we find such a one as this, a man in whom the Spirit of God is?" And "the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit."

The command is, "Be filled with the Spirit." God says to each of us, "Art thou willing to be *emptied* in order to be filled?" If so, "The Spirit of the Lord will come upon thee and thou shalt be turned into another man." This promise is for us all. The hungry and thirsty shall be filled. "I will pour water upon him that is thirsty."

Do we tremble because "weak," "foolish," "despised," "base"? Such are God's chosen ones. The first heralds of resurrection news started "with fear," but "As they

went to tell . . . Jesus met them." Many a missionary has started with fear but assurance has come in God's seal on his work. What we need is *power*. "The kingdom of God is not in word but in *power*." "Ye shall receive *power* after that the Holy Ghost is come upon you and ye shall be witnesses unto me . . . unto the uttermost parts of the earth." After our Savior had said these words and had ascended the disciples returned to Jerusalem where they "*all with one accord continued steadfastly in prayer*" for ten days. When "they were *all together in one place*" the Holy Spirit came. They received power. Three thousand were added in a single day. *All pray: all receive power*. This Fall some of us sail for foreign fields. Some return to our colleges. But *all of us are entitled to be missionaries now—to win souls now—to be filled with the Holy Spirit now*. Some of us are asking this blessing of God every day at the noon hour. If every volunteer will join, a volume of prayer will daily rise to God from three thousand hearts. "They were *all together in one place* . . . and they were *all filled with the Holy Spirit*." They were "*day by day continuing steadfastly with one accord in the temple* . . . and the Lord added to them *day by day* those that were being saved."

Committee in behalf of the One Hundred :

R. A. SCOTT MACFIE, Cambridge Univ., England.  
 H. F. L. LAFLAMME, Univ. of Toronto, Canada.  
 C. L. HERSEY, Bowdoin College, Maine.  
 S. C. MITCHELL, Georgetown College, Kentucky.  
 J. N. FORMAN, Princeton Theol. Sem., New Jersey.  
 R. P. WILDER, Princeton College, New Jersey.

### III. GREAT END AND OBJECT IN LIFE.

BY MRS. H. GRATTAN GUINNESS.

What is, or should be, the great end and object in life of every true disciple of Christ?

*Not to earn a living; not to get on in the world; not to win power, wealth, or influence; not to enjoy life and help others to do the same; not to marry and bring up a family respectably; not any of these things should be his primary or principal care, his end and aim in life.*

Christ has forbidden His followers to make *any of these things* their object. "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

Note, the Lord does not say we are not to seek these things at all, but He does say we are to seek something else *before* them, and that something else is not our own personal salvation (*that is already secured if we are believers*), but the salvation of *others*, the extension of the kingdom of God among men, the spread of His righteousness on earth. "*Seek ye first*" these things, says the Saviour, and all other needful things shall be added unto you. Those things which are *last* in the world's estimation are to be *first* in ours, and *vice versa*.

During His life our Lord clearly explained to His disciples what He had called them for, and what their life work on earth was to be. "Ye shall be witnesses unto Me," He said to them; and speaking of them to His Father in heaven He declared, "As Thou hast sent Me into the world, even so have I sent them into



the world." He had come to declare God's name and character to men, and He sent His disciples to declare His name and character, His person and work, to testify for Him on earth.

After His death and resurrection He confirmed this as their vocation, saying to them, just prior to His ascension, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be *witnesses unto Me . . . .* in Judæa, and in Samaria, and unto the uttermost part of the earth."

His last great commission defined still more plainly their work: "Go ye into all the world, and proclaim the glad tidings to every creature." They were to herald everywhere and to all the tidings of forgiveness of sin through the atoning work accomplished by their Lord. The apostles realized their responsibilities, and felt themselves to be primarily, not fishermen or tent-makers or tax-gatherers, but "ambassadors for Christ," witnesses for Him, men whose one great, sole object was to establish and extend the kingdom of God, by spreading a knowledge of Christ through the world.

Nor was it to the apostles officially that the great commission was given. The twelve could not go into all the world, nor preach the gospel to unborn generations. It was given to them as representatives of the entire Church; the lapse of 1,800 years has made no difference in the Church's duty, and no difference consequently in the duty of each individual disciple. To His young disciples in England, Scotland, Ireland, and America in the nineteenth century this commission of Christ extends, as much as to His early Jewish disciples in the first century, otherwise He would be without witnesses now.

The special, proper, peculiar work of the Church in the world therefore is to *spread a knowledge of Christ and of His gospel among men the whole earth over*. The Church accomplishes this work through her members; her work is the work of each and all. *That Christian who does not directly or indirectly live for this object primarily, who does not keep the spread of the gospel before him as his main end and aim in life*, misses the very object of his existence on earth as a Christian. He is not a witness, not an ambassador, not a laborer together with God. He is, as regards the vineyard, standing all the day idle, however busy he may be. He is not doing the work his Master has given him to do, however great his activities; he is, as regards the special, peculiar work of the Church, *idle!*

We are made "meet to be partakers of the inheritance of the saints in light," when we are converted and made new creatures in Christ; we might as well go to heaven at once if the Master had not a work for us to do on earth. The healed demoniac prayed that he might go with Jesus and stay with Him evermore. Howbeit Jesus suffered him not, though He too would have loved to

have with Him the trophy of His grace. He sent him nevertheless to his home and friends, to be a witness for his Deliverer. "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." And similarly, though He prays, "Father, I will that those whom Thou hast given Me be with Me where I am," yet He waits for the answer to this petition, and suffers us not to go to Him, in order that we may first act as witnesses to Him and ambassadors for Him to a world that knows Him not.

But you say: "We cannot all be preachers of Christ; if we were, there would be no congregations! It is hard indeed to find room for all the preachers and teachers that exist already. There is neither room nor need for me! With so many far better qualified than I am for the work, there is no occasion for me to come forward. That is really why I do no more. *I am not wanted.*"

This excuse is really considered a valid one by many; and if Protestant countries comprised the whole world, there would be something in it! There are of course multitudes of unsaved souls still to be found in these lands, but there are few indeed who have not heard the gospel, and none who are unable to hear it if they wished. The proportion of Christian workers among the population, both in town and in the country, is very large—so large indeed that they are in many places actually in each other's way.

But Great Britain and other Protestant lands are *not* all the world, but are in this respect unlike every other part of it; and if Christian preachers abounded everywhere as they do here, there *might* be no need for *you* to become a witness for Christ. We have shown you how far this is from being the case. Each little square of these 1,424 represents a million—that is, a thousand thousand—human beings; and these degrees of light and these varying depths of shadow, with this immense preponderance of unrelieved blackness, indicate accurately the proportion of moral and spiritual light among the men and women of our own generation.

How many witnesses for Christ are there among this mass? Are they so numerous that the greater part of them must needs stand idle for want of work to do?

Consider! We cannot expect to find *any* among the heathen who never heard of Christ, nor among the Mohammedans who reject Him, nor among the apostate Churches which acknowledge other mediators, and withhold the word of life from the people. *Only* in the Protestant Churches is the faith of Christ held in any degree of purity, hence it is *only amongst them* that we can expect to find witnesses for Him. And some even of them, notably the Church of the land of Luther, have sunk into dead formalism or barren rationalism, so that they need to be again evangelized themselves, instead of being able to evangelize others; while everywhere, even in Protestant countries, the true and living disciples are a little flock in the midst of a mass of professors.

The superabundance of workers then is simply *local*; the condition of the world precludes the *possibility* of there being one single witness for Christ to spare. Statistics alone prove that no one can fairly allege as an excuse for standing idle that the vineyard has too many laborers, that the harvest can well be gathered without his help. The mass of mankind is of course immensely larger than it was in apostolic days, and its evangelization demands a far larger number of ambassadors for Christ than that which turned the world upside down and overthrew the idolatry of the Roman empire in the early centuries of the Church's history. But, on the other hand, true Christians were never so numerous in the world as they are this day, and it is easier for them to travel and dwell among the heathen in every corner of the earth than ever it was before. The printed gospel exists in hundreds of languages, and the Church has never been so rich in material resources. There is no question that living Christians *could give the gospel to their own generation if they tried*. The demand for laborers is enormous, but the supply is equal to meet it, if only every man and woman who *could* and should be a missionary would become such.

Again then, young disciple of the blessed Saviour, why stand *you* all the day idle? Do you not love the Lord Jesus enough to be anxious to show and prove your devotion to Him? Love delights to give itself to the loved one. Have you no desire to give yourself to Christ for gospel service among the heathen? It will involve the pain of parting with cherished friends; involve the enduring of hardness, possibly even of suffering, sickness, and death. Perhaps! But what then? "If we suffer, we shall also reign with Him." Do we not rejoice to suffer for those we love? Did Paul think much of what he gave up, or of what he endured for Christ's sake or the gospel's? Did he not speak of it as a privilege granted to Christians, not only to believe on Jesus, but also to suffer for His sake?

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May we add a closing word to the stewards of God's gold and silver?

Missions mean money as well as men, and some mean a great deal.

Every ton of luggage carried from the coast to Lake Tanganyika means £500. The founding of the Congo Mission and its support for six years meant £30,000. Not all missions are so expensive as this; but *the Dark Continent has to be evangelized*, and for many a long year to come it will have to be done at heavy cost of life and treasure. Missionaries may live upon little, but they cannot live on nothing. To attempt self-support is, as a rule, to defeat their own object, wasting on secularities the time and strength that might be devoted to teaching and preaching the Lord Jesus. Ought not those who cannot *go to give*, that others may go? Ought not every man, every woman who can do so, to sup-



port a representative among the heathen? What shall we say of the awful fact that the royal, titled, and wealthy classes in England do not, *on an average*, give sixpence *per annum* to the missionary work of the Church!

We pray, "Thy kingdom come, Thy will be done on earth," etc.; but

"God teach us this and every day  
To live more nearly as we pray!"

What are we doing or giving to hasten the advent of that kingdom? Have we ever worked for this object till we were weary? Have we ever even incurred a headache for it, much less a fever? Have we ever spent a sleepless night of thought, of prayer, of sympathy? Have your hearts ever ached or your eyes ever wept over the sins and sorrows of the heathen? Has your compassion for them in any way altered your lives? Have you ever denied yourself some legitimate indulgence that you might help missions more effectually? Have you honestly given even your first fruits and tithes to God for His service? How do your lives ever since you were converted bear the test of Christ's words, "Seek ye first the kingdom"—*i. e.*, the spread of the kingdom—"of God"?

And yet this was what Jesus did! This is the standard by which we shall be tried at the judgment seat of Christ. This were the wisest use of time and talent, health and wealth; for this is investing for eternity.

Fully do some of the Master's stewards realize their responsibility; right nobly do they use their resources; and never will they regret consecrating their substance to this cause. We have known a servant surrender, for the privilege of helping missions, the savings of a life-time of hard work, laid by against sickness or old age, saying, "I may never need it; the Lord will take care of me." The Lord estimates the value of our donations, not by what we give, but by what we *retain*. Are we each doing all we might for the spread of the gospel?

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We have no fires of martyrdom now to test our fidelity to Jesus Christ; but we are not left without a test. God is testing us all continually, as to the measure of our *faith, love* and *devotedness* to His Son, by the presence of ONE THOUSAND MILLIONS OF HEATHEN IN THE WORLD. It is a tremendous test! so real, so practical!

It is no trifle, no myth, no theory, no doubtful contingency, but a great, awful FACT, that we Protestant Christians, who rejoice in our rich gospel blessings, and claim to be the followers of Him who gave up heavenly glory, earthly ease, and life itself, to save these heathen, are actually surrounded by one thousand millions of brothers and sisters who must perish in their sins, unless they receive the gospel.

This gospel they have never yet heard! This is a fact too many forget, but a fact none can deny; a fact of which we dare not

pretend to be ignorant; a fact that ought to influence our whole Christian course from the moment of conversion; a fact that ought to *shape our plans and prospects and purposes in life.*

IT TESTS OUR FAITH. "Do we *believe* that "idolators shall have their part in the lake which burneth with fire and brimstone—the second death"? Do we *believe* that "the gospel is the power of God to salvation?" Where then are the works wrought in us by our faith in these truths? What do we to turn idolators to the worship of the true and living God? What do we to carry to them the gospel which can save them?

IT TESTS OUR LOVE. "If ye love Me, keep my commandments," said our Master; and His last commandment was, that we should preach the gospel to these heathen. Judged by our obedience to *it*, how much do we love Him? And how much do we love these poor neighbors, stripped and robbed, and cruelly handled by the devil, and left half dead in our path? What oil and wine have we poured into their wounds? What efforts for their recovery have we made? We ought to love each one as ourselves. Has the aggregate of our love for the whole thousand millions ever led us to endure a single suffering, or deny ourselves a single indulgence for their sake?

IT TESTS OUR DEVOTEDNESS. Hearts wholly given to Jesus would lead us to long that His wishes should be gratified, His desires fulfilled. What are those wishes and desires? Let His life, His death reply. That all should return, repent, and live; that the lost should be found, and the dead quickened. If, knowing that a thousand millions of our fellow creatures are still lost in heathenism, we make no effort for their enlightenment, how do we show our devoted attachment to Jesus Christ our Lord? *We* devoted to Him? What, even of *ours*, is devoted to Him? Is even a tithe of our time, a tithe of our substance devoted to Him? Have we surrendered to Him for this service even one child of our family, or one year of our lives? No; but we give an annual subscription to some missionary society. Ah, friends, *gifts that cost us no personal self-denial are no proofs of devotedness!* Christ's devotedness to our interests involved Him in suffering, loss, and shame, because of the state in which we were; though hereafter devotedness to us will involve to Him only joy, "the joy set before Him."

Devotedness to Him now must similarly involve suffering, loss, and shame to us, because of the state of those for whom He died; hereafter it will involve only joy and honor, the bride's share of her royal Bridegroom's throne. But that time is not yet! Devotedness, consecration to Jesus, in a world tenanted by a thousand millions of heathen, means *stern labor and toil*, means *constant self-denial and self-sacrifice*, means *unwearied well doing even unto death.*

Judged by this test, how many faithful, loving, and devoted followers has Jesus Christ? ARE WE OF THEIR NUMBER?



## IV. ARAUCANIAN INDIANS.\*

The Araucanians are one of the most interesting races amongst the aborigines of South America, principally from the fact that they alone of all the original inhabitants of that continent were able to withstand conquest by the Spaniards, and up to a very few years ago remained free and independent owners of the land of their fathers: Their country forms part of Southern Chili, and included what are now known as the Provinces of Concepcion, Arauco and Valdivia. The history of this warlike people, and of their heroic and prolonged struggle with the Spanish invaders, has occupied the pens of many Spanish and South American writers, and it has formed the theme for an epic by our English poet Bowles. With regard to the latter work, we may remark, *en passant*, that whilst it is still deemed worthy of a place amongst the English classics, it conveys quite a false idea of the country and people. We do not, however, propose to recount here any of the wild and romantic legends which belong to their history, nor the ballads upon the achievements of the great "caciques" Caupolican, Lautaro, and Galvarino, but will endeavor merely to give some information regarding the manners and customs of the Araucanians and the present condition of their country, which has been chiefly gathered by personal experience.

Although the people were unconquered by the Spaniards, and long made a successful resistance to the Chilian nation, yet in course of time they were being gradually hemmed in. For many years the northern boundary of their territory was the wide river Bio Bio, upon which the City of Concepcion is now situated, but at the period when the colonists declared their independence, the Spaniards had settlements and had built large towns hundreds of miles south of that river, the ruins of which are visible to this day. The principal of these were Tucupel and Villa Rica. In the troublous times of the war of independence, the Araucanians regained much territory, and destroyed all the work of the settlers. It is stated that they burned in one night nine towns, and massacred the inhabitants. The Chilians, however, were able to hold the coast line for some distance south of the town of Arauco, and more recently have made settlements at Libu and Rio Queule. At the same time they drove back the Indians in the central valley behind the coast range of the Cordilleras, out of the Province of Los Angeles, and established a cordon of forts along a frontier, of which Angol was the headquarters. In the South the Province of Valdivia was also held by the Chilians, and this province has made great progress, being extensively colonized by industrious Germans.

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\* For this interesting account of a people every way worthy of prompt and earnest efforts to evangelize them, we are indebted to the *South American Missionary Magazine*.

Communication between these two sections of the Chilian Republic could only until lately be made by sea, the only travelers by land being the adventurous traders who obtained the consent of the Araucanians to visit their country. It is scarcely twenty years since a French adventurer, by many deemed a madman, conceived the idea of establishing a kingdom in Araucania. He succeeded in ingratiating himself with the Indians, and proclaimed himself as Orilie I., Emperor, and to add to his dignity he appointed one of his countrymen archbishop, conferring other great offices on friendly chiefs. The Chilian authorities, however, in 1868, captured this would-be potentate, and put an end to his dreams of power. A few years afterwards he died in abject poverty in a Paris hospital.

At the conclusion of the late war with Peru, the Chilians, finding themselves in possession of a strong and well-equipped army, resolved to finally effect the conquest of Araucania. Expeditions were sent simultaneously from the north and the south, and the Araucanians, seeing the hopelessness of the struggle, made no serious attempt at resistance, and were allowed by the government to retain peaceful possession of their homesteads. By this annexation Chili has acquired a large area of most valuable territory, which is well suited for colonization by European emigrants. In our opinion, there is no part of South America in which an English settler would feel more at home and get really to love more than this beautiful province. He might not have, perhaps, such opportunities for rapid money-making as are offered on the vast Pampas of Buenos Ayres, and the rich alluvial plains of Santa Fé, in the Argentine Republic, or, perchance, on the rolling prairies of Uruguay; but he would live in a beautiful land of mountain, wood and stream, of fertile valleys and lakes. The climate of this region for the greater part of the year is admirable, days not too hot, nights always cool, the drawbacks being only somewhat too much moisture in winter, and strong, dry, chilly winds in summer.

Like the rest of Chili, there is very little level land, but there is abundance of sloping valleys adapted for cultivation, and the hill-sides, at present largely covered with forest, will, doubtless, in a few years be clothed in vineyards. The Chilian government are rapidly pushing forward a trunk line of railway through this province, which, when finished, will put it into rapid communication with the seaports of Talcahuano, in the north, and Valdivia, in the south, both excellent harbors and points of call for European steamers. Several sections of this line are already open. Special advantages are also being offered by the government to emigrants, including, we understand, besides free grants of land, advances in money and materials sufficient to build a house, by animals of burden, seed and implements, and rations until the first harvest is gathered. Upon such terms it should not be difficult to obtain, in a very short time, sufficient industrious Europeans to make a nucleus of vigor-

ous settlements all over this territory, and it is to be regretted that the Chilian government do not take more active steps to give publicity to them, and to organize emigration agencies on a more practical basis than has hitherto been done. Our personal experience with the Araucanian Indians has mostly been amongst the *Indios mansos*, or tame Indians of the coast district. These people we found to be very obliging, well behaved, and cleanly. They have the same Mongolian cast of features, copper color and straight, black coarse hair which characterize the Indians of North America; but, whilst they have many of the same faults, such as love of rum, etc., their disposition has not that fierceness for which the aborigines of the Northern Continent are noted. They are rather stolid and good-humored. The dress of the men consists of a woollen poncho and a cloth round the legs, somewhat like the "chiripá" of the Argentines. That of the women is somewhat similar, as may be judged by the sketches given. These garments are all made by the Indian women upon very primitive looms, and are usually dyed a dark indigo blue, and bound round the edges with scarlet braid. The men bind their heads with scarlet fillets or red printed handkerchiefs, and have generally elaborately worked girdles. To their naked feet they bind great spurs, frequently of solid silver. The women ornament themselves with silver brooches of enormous size, and generally have great earrings of the same metal, and necklaces spangled with silver scales and beads, sometimes with gold. Both gold and silver are reported to be plentiful in Araucania, and to be mined by the Indians at secret spots, but there is no absolute proof of this, and we are inclined to believe that most of the silver ornaments so lavishly used are manufactured by the native jewellers out of the dollars paid by traders in return for cattle.

The Araucanians live in houses built of branches of trees wattled to posts and thatched with rushes. These "ranchos" are sufficiently large to accommodate the various wives and children, for polygamy is practised, in each family. They are divided into rooms, and frequently decently furnished and wonderfully comfortable for an Indian dwelling. We have had refreshments put before us in such a house in a much superior style to what we have been accustomed in the "camp" stations of the Argentine Republic. The Indians are, as we have said, cleanly in person, often bathing twice a day. Before they cook food or present fruit they always wash it in clear cold water. Meat they hand on bamboo skewers, but they also use plates and knives. Patches of ground round the hut are kept in cultivation by the women, who use implements of the rudest nature. Two or three women may sometimes be seen dragging a wooden plough. Every house has also its orchard, but in Southern Chili quinces, peaches, apples, sloes, strawberries, potatoes, and celery grow wild, and orchards are



only for refining the fruit. Horseflesh is much appreciated, and shellfish, as well as certain edible varieties of seaweed, form a large part of the diet of the coast Indians. They manufacture fermented beverages from apple juice and from maize, and also distil a coarse *aguardiente* spirit.

The Indians of the interior are owners of immense herds of cattle and horses, which graze on the hill-sides. Until brought under control these *Indios bravos* were audacious cattle stealers, and did a great trade with the Puelches Indians of the Argentine Republic, as the animals stolen from "estancias," being branded, could not be disposed of in districts near to where they were "lifted," so an exchange of captures was advantageous to both sides. There must be several easy passes through the Cordilleras in this region not yet known to white men. These *Indios bravos* are wonderful horsemen, and are formidable enemies to meet. Their weapons are simply lances about twenty feet long, made from bamboos, sometimes iron-tipped, frequently with the point sharpened and hardened by charring. They also use the lasso and the "bolas," which last consists in two rounded stones, about  $1\frac{1}{2}$  inches in diameter, tied in pieces of hide, and united by a thong about three feet long. This, when swung rapidly and let fly, twists itself round the legs of any fugitive animal or enemy. The Araucanians have never adopted fire-arms. Chilian troops seldom attempt to fight the Indians on horseback, but generally dismount and form a square with the horses outside, whilst they repel the *bravos* who whirl round and round them like a torrent of yelling furies. These Indians display great feats of horsemanship, though their saddles and bridles are of the most primitive description, the former a sheepskin fastened by a surcingle, with loops of hide for stirrups into which only the great toe is inserted. Yet they will bring up their horses with a jerk while at full gallop, pick up anything off the ground without dismounting, and lie behind their horses to shield themselves from bullets. Suddenly they stop their mad career, and the whole body comes on with levelled lances to the charge with terrific whoops. The Chilian troops on the frontier were armed with repeating carbines, and by their rapid fire could usually bring down a sufficient number of men and horses to break the charge, when the Indians would at once gallop out of range, reform, and again attack in a similar manner. Many instances have occurred where a single company of Chilian soldiers have withstood for hours the attack of great bodies of Indians, making charge after charge on every side. Had the *bravos* sufficient military knowledge to sacrifice their first line and ride straight on, nothing could have withstood them. Medical officers who have attended wounded Indians constantly express great surprise at the fortitude with which they bear suffering.

From what we have said it will be seen that the Araucanians besides their courage, for which they are celebrated, have many

good qualities. They are a picturesque and interesting people, and deserve to be better known to the world. Want of space precludes us from describing many of their customs, burial rites, etc. Those interested in this subject may consult the works of recent travellers, amongst whom we may mention the Earl of Dundonald, who wrote a graphic description of his visit to Araucania in the *Fortnightly Review* some three years ago, which we reviewed in this journal. Capt. Allen Gardiner, the devoted pioneer of the South American Missionary Society, endeavored fifty years ago to establish a mission amongst the Araucanians, but was unsuccessful, since which we do not know of any attempt to convert this race to Christianity. We were never able to form any definite idea of their present religion, if they have any; but we are informed that an obscure legend of the Deluge and of a high mountain, Osorno, from which the survivors saved themselves from the waters, is extant among them.

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## V. LETTERS.

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### *1. Mr. Halligey a Prisoner.*

ABEOKUTA, MARCH 6th, 1887.

I little expected to be writing to you from Abeokuta at this date. I thought I should be in one of the interior towns, Oyo, or Ibadan; but you will be grieved to hear I am detained in captivity. In company with Mr. Roe I arrived here safely on February 17th. Two or three days after I had to send Mr. Roe back to Lagos for medical treatment. I agreed to remain here till Friday last to see if he would be sufficiently recovered to rejoin me; if not, I was going on alone. In accordance with this intention I made arrangements for starting on Friday morning; Ogudipe, the great war chief of this country, having promised to furnish me with his staff and bearer.

But on Thursday, about 2 p. m., we were suddenly startled by the presence of a large number of men who rushed into our midst, armed with cutlasses, and who commenced to plunder our goods and carry off some of my porters. Mr. Sutcliffe and I managed to prevent any very great loss of property and also to protect our men. But, unknown to us, a still larger party were at work in one of our agent's houses about a stone's-throw distant. Here they carried off all they could lay hands on, severely wounded our catechist, Mr. Cole, stripped him, and dragged him with three of my porters to a prison, where they were flogged and chained. The houses of some of our poor members were also invaded, and everything they possessed taken away. After some three hours of captivity Mr. Cole was released, his friends having to pay a ransom. The other three are still absent, whether in prison, or sold into slavery, or sacrificed to the fetish, I cannot tell. I have sought, but failed to get any knowledge of them. I cannot tell why we have been thus treated. The reason they give is, that they received information that a white man was coming who was a Dahomian consul; that he had been for some time at Ketu training the Dahomians in military science; and therefore recognising some of my men as Dahomians they concluded that I was the man. To take me for a consul and a drill-sergeant is so palpably absurd, that it shows the Egbas have deteriorated in the science of lying, which has hitherto been regarded as one of their fine arts.



Several strange persons came into our premises on Thursday morning, and only about an hour before the outrage the Jagona or war chief of Igbain—one of the townships, came to see me with words of peace on his lips. Said he, "May God bless you, help you in your work, and keep you in peace." Having delivered himself of this devout sentiment, he departed to his house and sent on his men to do the evil deed.

As soon as possible I hastened to Ogudipe, with the Rev. W. B. George and Mr. Shaw, related the affair, and sought his protection. He at once sent us with his staff to the Egonis—chiefs who govern civil affairs, and who are superior in authority to the Jagonas or war chiefs. They kept me about an hour while they debated the matter, and on coming out one of them said to the Enlado or king, "Eyi ko"—"This is not the man." The announcement seemed to be received with satisfaction, and the Enlado shook hands and promised that my men and goods should be restored. I then returned to the Mission yard—it was about 5 p. m.—and found several of our poor members weeping and in great distress over the loss of their goods. Night soon came, and you may suppose none of us slept soundly. The morning followed and found us safe. My soul was kept in perfect peace. Through the whole of the scrimmage I was strengthened by the clear and powerfully applied assurance, "I am thy shield;" and at one time the sense of God's nearness constrained me to lift my voice in a joyful shout of praise.

The news reached our friends of the Church Missionary Society, and the Rev. Mr. Wood, who has lived here twenty-two years, came with the Rev. Mr. Harding to see us, and has continued to give us most valuable help.

On Friday a great meeting of all the Christians was called by Mr. Wood, and a deputation was chosen to wait on the authorities. They first went to the war chiefs with remonstrance and request. The Jagonas replied, "We have received information that the Dahomians are coming to attack Abeokuta this month, and we have a Dahomian chief among us who recognised the white man's carriers as his countrymen. Tell the white man that the three we have taken must continue in prison till we know more about them, and that he must not leave either for the interior or Lagos till we see if the Dahomian army is going to fight us or not."

To this message I have replied somewhat as follows:—"The Egbas must not make me think they are fools. Our Mission has been here for very many years, and its character is fully understood. I am a Christian minister. My men are British subjects from Lagos. If the Egbas say the Missionary is a Dahomian they lie, and they know they lie. If I am hindered here they will have to reckon with the Lagos Government, and from this date I shall claim 25s. a day for my expenses, as long as I am kept."

From the war chiefs the deputation went to the Egonis. The king or Enlado replied: "Tell the white man it is now the fifth time I have asked the war chiefs to release the men. My former war chiefs were good and obedient, but these are all bad men, thieves, and extortioners. Tell the white man that we have ordered his goods to be all restored."

From the king the deputation went to Ogudipe. He sang a parable as follows:

"Whoever destroys another man's house, actually destroys his own.

"The war chiefs sent to destroy the white man's house, and now their house must come down.

"Cowards and thieves they are:

"When the Dahomian army comes they run away; but when strangers come in peace they plunder."

He further said he had also ordered the men and property to be brought back.

Similar messages have come again and again. I now reply, "have heard your words: they are very good. I am now waiting to see your actions as good as your words."

Affairs here are in a very unsettled state. The various bodies of chiefs are jealous of each other, and a civil war may break out any moment. Ogudipe and the Enlado are, I believe, desirous to help me but the Jagonas are thirsting for supremacy. Ogudipe is still supreme as we proved yesterday, when about 1 p. m. another visit was made to us by some of our visitors of Thursday. They were again armed, and came evidently intending to plunder. They advanced with a haughty and insolent bearing; but as they approached Ogudipe's staff was held up, and they started back surprised. They remained about half an hour, but indulged in nothing beyond an attack of big talk. They threatened to return with a reinforcement, but up to the present the threat has not been fulfilled. It is now about 9 p. m. and we have had a quiet day.

Yesterday morning I despatched a messenger to Lagos with a letter to the governor, of which the following is a copy:

“WESLEYAN MISSION HOUSE, ABEOKUTA,  
“March 4th, 1887.

“*Your Excellency* :—I regret to inform you that since my arrival in Abeokuta, I have been subjected to much unpleasantness. It seems that the Abeokutans anticipate a Dahomian raid, and jealously watch the entrance of all strangers. Some of my carriers, although having lived in Lagos for periods varying from four to twenty years, came from Whydah. Their presence in this place has been misunderstood, as they are suspected of being spies, and I am represented as a Dahomian consul. Yesterday, about 2 p. m., we were surprised by a large party of men armed with cutlasses, who seized what property they could lay hands on, severely wounded one of our catechists, dragging him and three others to a place of confinement, where they were beaten and chained. Not content with these outrages, the private houses of some of our poor Christians were pillaged. I immediately hastened to Ogudipe and sought his protection. He sent his staff, which now remains with me. The authorities promise that the plundered goods shall be restored, but, in the meantime, three of my men remain captive, and the others are in constant dread of being attacked. I am also informed that I must abide here for a time, until the question of the Dahomian men is settled. This is a most serious inconvenience to our Mission work, and involves us in an expense of from £1 to £1 5s. per day.

“My men all claim to be British subjects.

“I am trusting that the matter will be speedily and satisfactorily settled, but in the meantime I have felt it right to make you acquainted with the foregoing statement.

“I remain, yours most obediently,

“J. T. F. HALLIGY.”

After writing the above I was told that the charge made against me of being a Dahomian necessitated my remaining here until it was ascertained if there would be war or not. I sent this additional information to Mr. Roe and asked him to relate it to the governor.

About nine this morning a message was sent me by one of the chiefs, saying he would go around to his brother chiefs to-day to “know their mouth,” and would let me know.

March 9th.

No change in my affairs has yet occurred. The native Christians, some of whom are very influential, have been incessant in their efforts to procure the restoration of my men and the stolen property. The goods and cash plundered, so far as I can judge, amount to about £100. A message was sent to me last night saying that I am to meet the authorities on Friday to receive the imprisoned men and as much of the stolen goods as can be restored. I am in no personal danger, but this delay is vexing me sorely.

Already the tornadoes have commenced, and I am anxious to start the work in the interior towns, and get back to Lagos before the rains. I trust to get away from this wretched spot some time next week, but one cannot prophesy until he is sure.

Since writing the above I have heard from the Governor of Lagos that he had sent a message to the authorities here demanding the immediate release of the three men whom he claims as British subjects. I trust the affair will soon terminate, and that I may be able to proceed to the interior on Monday next.

My health is very good, although I have had much anxiety.

LAGOS, March 18th, 1886.

I have just returned from Abeokuta, and find the mails for England close shortly. I am too weary to write much now. I will just say that I have escaped by stratagem from Abeokuta, and have, thank God, brought back all my carriers. Plots were laid to take their lives. I will write fully by next mail.

## 2. *More Martyr-Blood in Mexico.*

MEXICO CITY, September, 1887.

*Dear Evangelist:*—Another sickening chapter has been added to the history of our mission by the assassination on the 7th of August in Ahuacuatlan, State of Guerrero, of the Rev. Abraham Gomez, Miguel Cipriano, and the wife of Felipe Zaragoza. The latter was also shot and severely wounded in the left arm. About two months ago Abraham, a young Indian, who for ten years had been under the instruction of the missionaries, and was greatly endeared to us by his gentleness, intelligence, and sterling piety, having been ordained in May at our last meeting of Presbytery, left full of hope and of courage for his promising field, some five days southwest of Mexico City. The dear boy was only nineteen years of age, singularly regardful of the rights and feelings of others, and wholly incapable of any imprudence or rashness. I can hardly write the story of his death, for the profound sorrow that fills my heart—so cheerily did I embrace him and give him my benediction as he went out from my room only a few days since, and I saw him ride away fully expecting that he would come up to Presbytery next year with a bright record of work done for the Master, and of rich blessings received from Him.

Arrived at his destination, he wrote us pleasantly of his journey and reception by the brethren of Ahuacuatlan. They were full of enthusiasm, and bent upon building very soon a commodious church edifice. We had visited them often during the eight years of their existence as a congregation, but Abraham was their first resident pastor. While in Chilpaucuiago, the capital, last January, I saw Governor Arce, and told him of our purpose to send Abraham to Ahuacuatlan, and begged of him all needed protection, which he heartily promised. But Jesuitism in the person of a Romish priest, a chief of police, and a petty judge, enraged because of the progress which God's truth was making among the humble Indians of the locality, has overridden all law and order, and committed a crime which for brutality and ghastly horror could hardly be exceeded in Africa.

On the 6th of August Rev. Jesus Vergara, the Romish priest of Teloloapam, went down to Ahuacuatlan, three miles away, and celebrated mass in the village church. In the course of his sermon he appealed to his auditors to "make an example of the minister of Satan," who had come among them, adding that they might "kill him" with all safety, counting upon his own protection and that of the chief of police. This monster had been given the parish of Teloloapam by the Bishop of Guerrero, on condition that he would exterminate the Protestant congregations in all that region.

This was on Saturday. The following day, at 12 o'clock midnight, seven drunken women appeared in the Protestant quarter of the town and began to commit disorders, which seemed to deserve rebuke at the hands of the authorities, and Abraham, with six of the brethren, visited the Judge and presented their complaint. Strangely enough, the only reply given was the arrest and imprisonment of five of the brethren, and the dismissal of Abraham and of Felipe Zaragoza, who returned full of anxiety to the house of the latter. Very soon after the Judge ordered the church bell to be rung, and thus gathered some 200 men and women in the court-room, to whom he gave his instructions and sent them forth on their bloody mission. Like infuriated savages they made their way at once to Zaragoza's house, and being unable to force the door, they tore up the roof, and with machete and pistols killed first Mrs. Zaragoza. Felipe seeing the danger of Abraham, ran to him and threw his arms about him, but was immediately torn away and disabled by a pistol shot in the left arm. He was then stretched out on the floor and his Bible placed under his head as a pillow in derision. This done, the ruffians turned to Abraham, who sat on the bed with his head resting on his hands, and dealt him a terrible blow with a machete; then he was shot with a pistol, and his poor mangled body, lifeless and bleeding, was dragged from the house out into the street and along the highway, receiving all sorts of indignities, being literally hacked to pieces with machetes.

Not content even with this, the murderous ruffians returned to the house, stole the money, clothing, and books of our dear brother, and again sallied forth in quest of a third victim, Miguel Cipriano, whom they killed in the same manner as the rest. The following day the three bodies were buried in the public cemetery. Nearly all our surviving brethren have been arrested and remain under guard. Only seven of the assailants are prisoners, and even they fully expect to be liberated speedily, being sure of the favor and protection of the local authorities.

Such is the sad story. A terrible blow has befallen our work. Consternation and terror have seized upon our brethren in all Northern Guerrero, and months at least must elapse before the scattered sheep can even be gathered. We are doing all in our power to secure justice for the guilty parties, and are sure of the sympathy and co-operation of President Diaz and Governor Arce; but Jesuitism is wily, and with Acapulco and Almoloya in mind, our hopes are not bright for the meting out of justice to these assassins. Such terrible facts contrast strangely with the rosy-hued letters on Mexico which fill our American journals, but it must be understood that Rome will not loosen her hold upon Mexico without the most desperate resistance, and that to her it is a slight thing to violate law and sacrifice innocent blood, if only she can thus perpetuate her tyranny and fill her coffers. Our work is making itself felt. God's blessing vitalizes and invigorates it, and our prayer is (and this is our only consolation) that such horrible deeds as the above will at length fully awaken all loyal sons of liberty and progress in Mexico to see the wolf in sheep's clothing, which has so long and so disastrously devastated the land.

Our ministry at the best was all too scanty. What were twenty-five ordained men for seventy congregations? But now having lost our most brilliant and devoted Vicent Hurtado in June by yellow fever at Merida, Yucatan, and now being called so unexpectedly and sadly to part with dear Abraham, what shall we do? It is most encouraging to us that three students in the Seminary on hearing of Abraham's death, at once offered to go and take his place, but they must still tarry in Jericho. Pray for us as never before, dear friends at home. The burden never looked quite so heavy as now, nor were our hearts so sore; but the day of Christ's coronation glory cannot be delayed,



though the heathen rage and the rulers take counsel together against Him and His servants. My heart of hearts cries out for my dear student Abraham. How sweetly he touched the organ keys and sang our hymns of praise. Blessed be God for the assurance that he is numbered among the true and faithful witnesses before the throne, who with harps of gold sing the praises of the Lamb that was slain.

J. MILTON GREENE.

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VI. ANSWER TO THE PRESBYTERIAN BOARD OF  
FOREIGN MISSIONS, REQUIRED BY  
GENERAL ASSEMBLY.

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Presented to said Board Oct. 3, 1877.

SPEAKING THE TRUTH IN LOVE.—Eph. iv. 15.

(Resumed from page 614.)

The 15th proposal of my paper is

*XV. Moved, that the change in our Foreign Board in 1870 from 120 to 15 members having resulted in a very partial and inadequate representation of our whole Church in it, each Presbytery be now authorized to elect annually, and as far as practicable in rotation, one Minister and one Elder to represent it in this Foreign Board; and every representative thus elected, and also every Foreign Missionary who shall have labored twenty or more years in the Foreign Field and still remains connected with our Church, be, and hereby is, entitled to all the rights of membership in the Foreign Board.*

Let it be distinctly understood that this proposal, if adopted, does not abrogate your Board. It only supplements it—aims first and mainly to make your Board fairly represent our whole Church. Membership in such a Board as would thus be constituted cannot rightly be called “honorific,” even in case of those who might never attend your meetings. The members of your Board ought to do work among the Churches, and especially each one in his own Church, quite as important as any you have to do at your meetings in the Mission House.

I would not have it regarded as the duty of remote members to attend all, or even any of your meetings. Let the more imperative duties of such be within the limits of their own Presbyteries. Let every one be at liberty to attend your meetings whenever convenient, but let him feel the strongest obligation to do his utmost to extend, deepen and intensify the interest, zeal and prayers of his own Church and the Churches of his Presbytery, and to develop the largest possible gifts for this blessed work. I would have him an ever active and efficient unpaid agent of this Board, and by having a change every year, I would have every



minister and every elder in every Presbytery of our beloved Church, become in turn more thoroughly informed, and more deeply and permanently interested in this work. I would thus have every Presbytery hold a conscious, important and responsible connection with your Board—a vital connection and oneness of interest on this subject running through all our Churches, and making your Board the Foreign Board of our *whole* Church.

Brahma is fabled, after creating the world, to have gone to sleep, entrusting it to Vishnu and Shiva. More than 2000 of our churches sleep over this work of missions more soundly than ever slept Brahma; and all the rest of our churches are more asleep than awake, and mainly because you have become their Vishnu and Shiva. They leave the heathen world to you. They are quiescent, conscious of little or no responsibility. You are the great, strong, wealthy Foreign Board, appointed by General Assembly expressly to do this work, with *four* officers on \$4,000 or \$5,000 salaries each, aided by clerks, I know not how many—why shouldn't they let you do it?

Change all this. Let every minister and every elder, in our own Presbyterian Church, understand and *feel* that *he* is directly identified with you in this work—that if there is anything wrong in the administration of this Board, he himself is responsible and that in all its successes and triumphs he has a conscious part.

Those not well posted in the early history of our Foreign Mission work, should know that the plan here proposed is not new. In its essential features it is the same as that adopted by the worthy fathers of our Church who originated "*The Western Foreign Missionary Society*," and with God's help developed it into our present Foreign Board. That society was organized in November, 1831, by the Synod of Pittsburg, which, for the noble part it acted in this cause at that early day when so many in our Church were resolutely opposing such organization, ought to be held in everlasting remembrance. The fundamental principles of the organization made it the duty of the Synod to elect annually two ministers and two elders; each affiliating Presbytery elected one minister and one elder. Let your fifteen members continue to be elected by General Assembly, and one minister and one elder be elected annually by each Presbytery, and that original organization is virtually retained in all its efficiency. In five years 30 Presbyteries had elected their directors and become enrolled in that organization. And recalling the weak and scattered state of our churches and Presbyteries at that period, the great difficulties of travel and the immense need of men, and money, and labor in the vast home desolations, who can doubt the special wisdom and efficiency of this feature of that organization in developing the interests and gifts of our churches for Foreign Missions?

There is a chance for our larger Presbyteries to say, my proposal gives just the same prerogatives to a small Presbytery as to a

large one. The wisdom of this so far as influence and work in a director's own church and Presbytery is concerned, will not be questioned; and so far as his attendance on your meetings is concerned, the larger Presbyteries will probably have the advantage both in proximity to the Mission House and in the ability of their directors to meet the necessary expense in travel; for I need hardly say, no such expense should be provided by the Board any more than at present. All time, and travel, and labor should be gratuitous.

Of the propriety of your old missionaries, when here in America, sharing this prerogative, I have already spoken. The necessity of twenty years first in actual service abroad, relieves you from all danger of novices. This arrangement might contribute to a better estimate, even among missionaries, of what the Church expects of them, and what constitutes valued service. We have too many unfledged missionaries—men and women who barely went in sight of the enemy and retreated. We will hope for good service from some of them in the easier circumstances and bracing influences of Christendom, but their wisdom and experience about our mission work is as valuable as the testimony of the ten spies about the giants and the land of Caanan.

As this supplement to your Board is to be elected by the Presbyteries, it adds nothing to the labor of General Assembly. So far as the plan shall prove successful it enlists the primary church courts in our missionary work, from which many of them now stand aloof. Some of them may possibly neglect their privilege and duty in the case, but these will be ever pressing on their attention, and they can plead no good excuse for non-attention to them. Should every Presbytery elect its two directors, there would still be no danger of too many joining in the investigations and discussions at your meetings. The more members present, the more widely would information and interest in the work be extended. If you could get 300 members present at every fortnightly meeting, it would give you and your officers the more precious opportunity to place facts and results in the progress of the Missions before them and thus awaken deeper interest and enthusiasm to be quickly borne to the remote Presbyteries and through the whole Church.

It is worth recalling in this connection that of the old Board of 120 directors, though their executive committee was but *nine*, with a quorum of *five*, yet any or all of the 120 could be acting members of said committee at any time by being present at its regular meetings. (See Minutes of 1845, p. 25.)

The usage would be the same in the present case with the greater advantage of the close connection of the directors, with each and all the Presbyteries of our widely extended Church. Will you not join me, dear brethren, in commending this proposal warmly to the approval of General Assembly?

Thus have I given you, dear brethren, some of my reasons for the fifteen propositions of my paper. Whether or not they commend themselves to your minds as thoroughly as they do to my own, I trust you will recognize in them the intentness of my aim and desire to see the administration of our Foreign Board relieved of the labor in the foreign field, which is wholly beyond its proper ability and responsibility, to see it far more effective in its appropriate influence among the home churches, and to have its missions abroad speedily quadrupled and carrying forward this work of God with far more energy and success. Amen! and may God accept and bless this humble endeavor to point out some of the evils which have long marred the conduct of foreign missions, and lead His people to adopt ways, and means, and measures in prosecuting this holiest and most self-sacrificing work of the Church, such as shall speedily result in making His blessed Gospel the heritage of every dweller on our globe.

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## VII. INDEPENDENT FOREIGN MISSIONS.

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### 7. JOPPA (JAFFA) MISSION, PALESTINE.

(Vol. IX., p. 321.)

*a.* Mrs. Hay, the American worker at this point, has sent us no fresh statistics or report of her work. At the date of our last review of it, she had 60 boys and young men in her seminary, with two Syrian teachers to assist her.

*b.* Miss Arnott's interesting school for girls holds on its way with 40 to 50 pupils, and gives promise of much benefit and blessing to the women of Joppa.

*c.* Thanks for the full Report of the *Jaffa Medical Mission* for the last 17 months, bringing all important details down to close of 1886. It will be remembered that 14 days after the death of dear Miss Mangan, the founder of this mission, there came from Constantinople the firman for which she had so long and perseveringly toiled, when her new hospital was officially interdicted. She must doubtless be regarded as a martyr to her zeal and devotion to this work. On receipt of the firman her associates at once resumed the work, and persecuted it with all possible energy and despatch, though not without many hindrances still from official and other sources. The chief care and labor fell upon Miss Newton and her assistant, Miss Butchart, till health gave way and they felt obliged to leave for a time, and then the heavy responsibility devolved on Misses Nicholson, Bradley and Cohen. The necessary expenditure of a large amount of funds, far beyond the amount of donations received for the work, caused great embarrassment; but in this emergency we find these noble workers either gave or advanced



funds sufficient to press forward the work without interruption, so that, on the last day of August (1886) Misses Nicholson, Bradley and Cohen moved into the new hospital, though the places of doors and windows had to be supplied by mats, and much work remained to be done. But on the 19th of October it was so far completed that they were able to announce a formal opening, and invite all friends to gather on this glad occasion for "thanksgiving to God."

It must have been gratifying to these lady workers to see some 150 of the prominent officials and leading men of Jaffa accept this invitation, and show their good will to this benevolent enterprise. Miss Newton and Miss Butchart soon after rejoined the Mission, together with the Hon. Diana Vernon, a new worker, and these six ladies seem to constitute the present working force of the hospital. The following paragraph from their Report will best give our readers an idea of the character of the work prosecuted in this hospital :

The Medical Mission is carried on five days in every week, the patients often beginning to gather round the gate as early as 6 a. m., in their eagerness for the 9 o'clock opening. The total number of attendances from November 1st, 1885, to December 31st, 1886, was 11,176. During the same period, notwithstanding all the trials and hindrances of the work, 231 patients have been nursed in the hospital, of whom 12 have died, 7 being admitted in a hopeless condition. Of these in-patients, 8 were Jews, 10 Maronites, 3 Latins, 6 Protestants, 19 Greeks, 1 Armenian, 1 Copt, and 183 Moslems. The increased accommodation of the new Hospital has admitted of a ward being set apart for women, already occupied by five patients; and on this branch of the work we hope for much blessing.

The Word of God is read and explained in the wards in Arabic each evening, accompanied with prayer, offered in the name of the one blessed Saviour, and deep indeed is the interest of this little service. Such of the patients as are able to rise, generally gather round the lady, sitting on the nearer beds, or squatting, Eastern fashion, at her feet. Others sit up in bed, each wrapped in his blanket, their dark eyes fixed intently on the reader, as if they would drink in every word; and the reverent stillness during prayer is a continual source of thankfulness. It is touching, too, to hear the benedictions that follow the ladies as they leave the wards after this evening prayer, "Maasealamee" (My peace go with you), passing from lip to lip, often in tones of real earnestness and gratitude.

We have no space to dwell on individual cases, but one or two other points of interest in the general work demand a few words of notice.

The Sunday School is carried on with still increasing numbers, and it is an ever-recurring source of amazement and thankfulness that the authorities place no difficulty in our way, for nearly every week there are above 120 scholars, comprising both children and young women—the great majority of whom, being Moslems, are forbidden by their religion to receive any Christian teaching, and who, nevertheless, come willingly and gladly for this sole purpose. Daily we pray, and we now earnestly ask the prayers of our friends, that nothing may be permitted to stop this blessed work.

The Mothers' Meeting also is still held every Friday, about 40 women gathering round their dearly loved friend, Miss Nicholson, to hear "the old, old story," new to them, "of Jesus and His love." It must be this that attracts them, for no other induce



ment is offered, except, indeed, the singing of the simplest Gospel hymns. Miss Nicholson also visits constantly in the neighbouring villages, going from hut to hut, or gathering an audience of these utterly untaught, uncared for women, under some shady tree; and these visits are often pressingly invited and eagerly welcomed.

The expense of the work from August 1, 1885, to December 31, 1886, has been \$5,700. The cost of building has been \$24,826, of which Miss Butchart alone gave \$6,300. Have we not here an example which should bring inspiration to many hearts in Christendom—young ladies giving, not only their money in most generous measure, but their own best energies and lives to this work!

### 8. TELUGU MISSION AND ORPHANAGE.

REV. C. B. WARD. (Vol. IX., p. 324.)

The headquarters of this Mission are at Secunderabad, India. We have received no full report or statistics of it the past year, but in his regular organ, *India Watchman*, Bro. Ward lets fall a few facts and figures as follows:

Somehow we have often longed to be relieved of the East Indian Orphan Work. But (we can't say "alas") God continues to send us utterly needy souls. We can't help keeping the door open. We know of several attempts to originate orphanages for this class, one very recently. We have prayed that the Lord would let us out through some of these. But not yet. We do not shirk the burden. God supplies all the money and enough. As he wants our friends to help us, he tells them so, and they send. We only pray and trust. If we ever get time we want to give a record of God's wonderful dealings with us all along the last three years since our last report was printed. Let God's friends pray for us. Grace is our standing and greatest desideratum.

The Editor of the *Watchman* has a family of nearly one hundred souls and the increase is steady. None of them are seeking homes. But should any reader of these lines feel constrained of the Lord to give a home to an orphan boy or girl of any age or colour we shall be glad to put them in the way of getting such a child, if they correspond with us.

We set out on this year truly grateful to God for all the mercies of the past year, and devoutly trusting God for richer things in 1887 than ever yet received.

TEN YEARS WORK.—Before these lines are in press, the writer will have finished 10 years work in India. Three years as pastor in English work at Bellary, and seven more as pastor of a flock of over three-fourths of a hundred of God's "fatherless," and missionaries in far wider fields. The first term of 3 years was the hardest of our short life. The last term of 7 years God has made easy and blessed. There have been reasons that have made 1886 the hardest of the last 7. But bless God for these ten years service. We have never in the seven years last named solicited a pie from any man or woman. We have published our work and God has sent us the means by whom he would, and what we have had to spare we have often gladly divided with others. The Lord has in these 7 seven years put in our hands for his service over Rs. 50,000, of which he has permitted us to earn about Rs. 20,000. We have our old "Christian Orphanage" nearly all gone into families. At least there are 15 families and they have sent one wife to heaven and one little one, while 10 other little ones remain. While

just 12 pairs remain and half of these are "engaged." All these have cost no one any thing except themselves for three years save the "care" falling on those in charge.

Of the "Christian Home," we have now nearly 20 boys and girls, perhaps quite, with other applications. While 4 were with us a time and were later taken by relatives. This work has been costly and sometimes trying. God, however, has paid all the bills and given grace. Much we have desired for this work. A home with industrial facilities are yet desired by us. But the Lord is we think this year enabling us to earn the money *here*. Some good friends feared we would get in *America* for these pressing needs. Beside this much more has been done in preaching Jesus. We praise God for good helpers all these years and that we have them still. Without them the work could not have been what it is. Yet our way is only opening up. We are the Lord's for 40 years more of service D. V.

Last year Bro. Ward reported a Mission company of 94 souls, and an expenditure of Rs. 14,000. We much wish Bro. Ward would give us and our readers each year the number of his orphans, pupils and converts, and also his total receipts and expenditures, mentioning the part of the receipts earned in his Mission.

So recently as in June, 1887, Bro. Ward give these statistics :

THE TELUGU MISSION AND ORPHANAGE. — This little colony now numbers: Natives (married), 28; widowed; 1; their children, 14; unmarried, 26; East Indian boys, 11; girls, 7; total, 87; missionaries and mission families, 9; total of all, 96.

Their health has been comparatively good, considering that most of them have been hard at work in the jungles. The spiritual state of the work has had depressions, but there has been recently some special rejoicing over real progress. There are some solid stable Christians and workers developing in this band, and much earnest work for God and souls is being done.

#### 9. ELLICHPOOR MISSION.

(Vol. IX., p. 395.)

Rev. and Mrs. J. W. Sibley, who returned to this Mission in the fall of 1885, soon left it and joined the Bombay Mission of the American Board.

We have an impression that some of the other independent missionaries took their place at Ellichpoor, and still prosecute the work there, but we have received no fresh statistics.

#### 10. BETHEL SANTHAL MISSION.

(Vol. IX., p. 396.)

In a recent letter Bro. Haegert speaks of having baptized 257 since 1882, and of much sickness among the people, which had led him to establish eight new dispensaries under eight trained native preachers. He had attended patients in 95 villages, saving life and relieving much suffering. We find no summary of converts, or scholars, though there is a careful showing of receipts and expenditures, amounting to \$876; and yet, so economically is the work pros-

ecuted that the year closed with a balance in hand of \$75. The chapels are built, and most of the expenses of schools, dispensaries, etc., are met by the native converts.

Of Mr. Haegert's work we give this one brief account :

“ BETHLEHEM, Nov. 12th, 1886.

“ Hearing from our native preachers that Kurnadangal is a good place for a new Mission station, I rode on the 3rd inst. twenty-five miles north to see it. The country has no road, so the journey took me eight hours on horseback. At a few villages we stopped and preached to the people.

“ In Domkata we found the new chapel three feet over ground. In Dhobona they have only cut trees for the chapel roof. I hear that the Ranga chapel is two feet over ground, and the Doodhiani chapel the same.

“ In Serampore, after twenty-two miles' ride, I found our people well. The good wife had just returned from Pipra with her child, which she had taken to Pastor Kuar because it was dying. She had stayed there a week. Kuar was successful in his treatment, and the child's life was saved, for which they all felt grateful to our Heavenly Father.

“ The place for a new station we visited the following day. It is a fine place, and a centre for our Christian villages ; but the Zemindar's Devan would not listen to us. Except God help us, we shall never get the place. Please pray about it.

“ After a twenty miles' ride, I arrived in Bethlehem. Mrs. Haegert, with the boys and girls from the two training schools, had arrived on November 6th. We have preached in a few villages, and had some hearty meetings. Much work has been done during the last three years. In hundreds of villages they have heard again and again about Jesus and His love, and if you saw the men and women listening earnestly to our preaching, you might take them all to be Christians, while, in fact, they are all heathen.

“ At our evening meeting in the open-air last night, every heathen covered his face and bowed his head while I was praying.

“ Here are eight liquor-shops that do much harm. The best people from seventeen villages signed a petition to the Deputy Commissioner to have them closed. It was signed by fourteen chiefs of villages.

“ Last year I wrote two letters to the Deputy Commissioner, drawing his attention to the great injury these liquor-shops were causing. But nothing was done.

“ That these liquor-shops should be allowed to curse and ruin hundreds of homes is a crying shame.

“ A. HAEGERT.”

## IO. (a.) THE INDIAN SANTHAL HOME MISSION.

(Vol. IX., p. 398.)

<i>European Missionaries.</i>	1886.	<i>Gain in 1886.</i>	1887.	<i>Gain in 1887.</i>
European Missionaries . . . . .	6 (4 lay)		1 lay	
Native Pastors in all . . . . .	5		3	
“ Helpers and Teachers . . . . .	66		16	
“ Communicants . . . . .	4003		618	
“ Scholars . . . . .	2900		100	

The statistics of 1887 have failed to reach us at this date.

This mission is evidently greatly prospered and commands such ready voluntary support from its friends as to have a large balance in hand at the close of each year. The receipts of 1885-6 were Rs. 46,089.11.9, and the expenditure Rs. 36,643.8.0.

## II. BURHANPUR MISSION.

(Vol. IX., p. 401.)

Rev. and Mrs. Ernest F. Ward began this Mission in January, 1881, and have worked on with commendable zeal and perseverance to the close of 1886. His sketches of the country, products, and people on his prolonged tours have some items of interest. The following is a sample :

DEAR BROTHER IN JESUS : I write to you from my lodge in the wilderness, or what is called here the reserved forest. My tent is pitched under a pair of large trees, a mhowa and a mango closely entwined (beautiful emblem of Christian fellowship). How happy I should be to have some pilgrim brother to tramp these jungles with me and help preach the Gospel to the lost sheep of these parts. But we are praying, hoping and believing! Since we moved up to Chikulda I have visited and preached in about thirty villages among the adjacent hills. They are inhabited chiefly by low caste Hindoos, Gonds and Korkoos.

I am still working away at the language of the latter. My books are the mouths of the people and my eyes are my ears. Parts of some two hundred verbs have been gathered and some daylight begins to shine into the grammar. Thank God! Thus far I am able to preach a little in the language.

In company with my servant, a low caste Hindoo boy, I visited the Taptee Valley, forty miles north of Chikulda, and saw one of the Korkoo Rajahs. I do all my traveling on foot, notwithstanding this is the hottest month of the year, and often carry a load on my head besides.

Where my camp is, there is a small village of people who cut timber and bamboos. A long line of ox teams has just pulled out loaded with bamboos. One man goes into the forest, cuts and binds a bundle of twenty bamboos in a day for which he receives four annas or about ten cents.

Among the principal trees of the forest here are the mango, ironwood, teak, dhowa, gall nut tree, mhowa, kino, blackwood and lancewood. There are twenty or thirty kinds of jungle fruits, some of which are quite tasty.

Since commencing this I have returned to Chikulda with my tent. I find all our family well as usual. We are in a comfortable cottage over-looking a coffee garden. The climate of the hills is such that tea and coffee both grow here, but only the latter has proved profitable. Simbedo is in a deep valley ten miles below Chikulda. Ellichpoor is in an opposite direction, or southeasterly, about twenty miles on the Berar plains. My wife has been very ill but is now on her feet again.

In sending a report to his friends at close of 1886, he writes :

DEAR FRIENDS OF INDIA :—The new year finds our little mission force well and happy. Praise the Lord! We have several things to specially thank God for in the experiences of the year just closed :

1. For allowing us to proclaim the message of salvation to so many of the heathen, notwithstanding sickness and other hindrances.
2. For preserving us from the tendencies to become discouraged at apparent failures.
3. For re-enforcements from America.
4. For the earnest prayers of the saints, and their continued remembrance of us and our field.

During the past year we have not met with the success in salvation work we had anticipated. Nevertheless we trust the seed sown for the Master will be watered by Divine grace, and bear fruit unto everlasting life.



The entire year (with the exception of a little over a month) we were without a native Christian helper. I have made several tours, traveled four thousand miles, and preached three hundred and fifty times in Hindustani. I have visited and preached in about fifty cities and villages. Of the places preached in nine only contain any European residents, and eight of the places are on the railroad.

Besides the village work, we have kept up, a large part of the year, our bazaara meetings in Burhanpur. Our school is the people of the bazaars and villages. Tracts have been distributed and sold, the latter amounting to twenty-four rupees. Our total sales for five years amount to one hundred and three rupees. This may appear to many as a very small sum. But it must be remembered that in India one hundred rupees, to an ordinary native, is a large sum, almost a fortune. A common laboring man gets ten cents a day here, and a carpenter or a mason, twenty to forty cents. It was said by some, when we first came here, that no one would buy our Christian tracts. But we have at least triumphed over this prejudice. Thank God! A rupee represents about fifty good sized Gospel tracts; and one hundred rupees, five thousand sermons scattered through many villages and households testifying the truth. These, of course, do not include the thousands of leaflets in the vernaculars we have distributed gratis. My wife has kept up the Sunday-school (except during the hot months) throughout the year. Her report is as follows:

Number of Sundays taught . . . . .	36
Largest attendance . . . . .	86
Smallest do . . . . .	5
Average do . . . . .	25
Increase over last year's average . . . . .	8
Whole number names enrolled in three years . . . . .	634

The Sunday-school is held on the veranda of our mission house, outside the city.

Sister Ranf is making good progress in the Mahrattée, and will probably be able to do something in this language the coming year. Nearly one-half of the people of that field speak Mahrattée, though Hindustani preponderates in this city. We append our financial report. Our united thanks to you all (Sister Ranf, my wife and self). Continue to remember us and the perishing heathen about us, at the throne of grace.

Yours affectionately, in Christ,

E. F. WARD.

*Burhanpur, Cent. Prov., India, January 1, 1887.*

Bro. Ward gives his financial statement in full detail, total receipts amounting to Rs. 1648.11.7, his expenditures to Rs. 1409.4.4, leaving a balance in hand of Rs. 239.7.3.

Bro. Ward has decided to give up his mission at Burhanpur and remove to Ellichpoor, for reasons as follows:

I hinted, in a recent letter, that we were making negotiations to sell out here and remove to Ellichpoor. I am now able to report that we have effected a transfer to the S. India (Taylor's) Conference of our mission property and field. They will send some one to occupy this field as soon as we leave here. Our plan is to vacate some time this month. The place we have purchased in Ellichpoor is equal in value to this place, to us, the house being, in fact, considerably larger than the one we have built here. Since Brother Sibley, of the Faith Mission, left that field and joined the American Board Mission in Bombay, there has been no missionary residing in the district. The latter has a much greater population than Burhanpur district, and also much denser. Within a radius of ten miles of Ellichpoor there are no less than seventy villages. In the villages Mahrattée prevails, but in the city Hindustanee. One of our chief reasons for removing to

Ellichpoor is, because of its close proximity to the hill tribes, where we intend to tour and labor; also, because of its easy access to the hill sanitarium of the Sautpoora mountains. We find that we have followed the mind of the Spirit in coming to this decision. Should our plans be carried out, we hope to be located there the latter end of this month, when we shall be able to write you more about the change. Affectionately yours in Christ,  
*Burhanpur, Feb. 3.* ERNEST F. WARD.

## 12. BRAZIL CHRISTIAN MISSION.

(Vol. IX, p. 402.)

The Rev. and Mrs. E. Vanorden have toiled in this mission some 10 years, and the Lord has blessed their work. His statistics of church members will be found in the second letter below. He writes:

EGREJA EVANGELICA,  
 RIO GRANDE DO SUL, Brazil, So. Am., July 17, 1886. }

*Dear Brother Wilder:*—Your very kind letter and check for \$50 were duly and very thankfully received. It is so pleasant to be remembered by the Fathers in Christ, especially in time of need.

My health is not improving much. Dr. Wood, of the Methodist Mission in Montevideo, has promised to send me a helper, and I am anxiously waiting for his coming.

I have printed nearly 1,500 copies of "Philosophy of Plan of Salvation," and am now printing Dr. Theodore Cuyler's tract on "Going to Jesus," and Dr. Horatius Bonar's tract on the Lord's Supper, besides a number of small children's tracts.

God bless you for your kind remembrance of us and pray for us. Yours truly,  
 E. VANORDEN.

*Dear Brother Brown:*—You will, I am sure, be glad to hear that the good Lord is blessing us in our feeble efforts to serve Him in the gospel of His dear Son, Jesus Christ.

Since Ascension Day we have been blessed in a special manner. I was led to give the people an account of the good work done in London, by the Episcopalian clergy, in the three hundred churches as published in the *Christian*, and I was led by the Lord to ask the brethren why we could not have the same blessing, and invited them to come the next evening to make a confession of sin, and to humble ourselves before the Lord. These meetings were continued. Great freedom of speech, entreating God to pardon, to bless and to convert, was given us; whites and blacks stood up and wrestled with the Lord, and when I preached on a Sunday following on the "choice of Moses," eight persons arose and declared themselves ready, under God's blessing, to serve Him. Of these, five have made a profession of faith and partaken of the Lord's Supper, and others are waiting for another occasion to join the church.

We have now 13 colored members, of whom one is still a slave. He joined us last Sunday evening, and when examined said he heard the gospel five years ago, in a house where I then preached. At that time we suffered much persecution. One Sunday night my wife, myself and little boy were followed by a mob, and the police were unable to help us; we, however, reached our house safely. As I was simply doing the Lord's service, I thought it my duty to continue my public services and not to be afraid of the mob. I applied to the American consul, and a guard of ten soldiers, commanded by an officer, was given me, and, thanks to God, notwithstanding there

were thousands of people in the street ready for any demonstration, the following Sunday I held my meeting and went home quietly, escorted by my friend, the American consul, and the police. Since then I have often been annoyed, but now there is a prospect of peace and quietness because there is a steady congregation of families belonging to the church, but then I had only two members.

I did not see any immediate fruits of that persecution, but, God graciously, there and then, without my knowledge, converted a poor slave, who was soon removed to a neighboring city, where he remained until recently, when he attended our meetings, and finally wished to be received into the church.

I trust that beginning with the new year, the members will assume the current expenses of the church; they pay now two-thirds of them. But the Lord wishes us, undoubtedly, to take a step in advance. I have received two letters, one from an "elect lady," a beloved Brazilian sister in the Lord, asking me to employ in the Lord's vineyard a brother who wishes to preach the gospel; and the other from a young man, married, asking the same favor. They are already somewhat prepared for the work, but for the present, no funds are at hand for traveling expenses, or to sustain one of them. I have not answered them as yet; I have spread the matter before the Lord, and when He approves of it He will send the means. \$800 a year will be needed to support one. If he could be supported for two or three years, and the Lord converts more souls, (and why should He not, in His great love?) then the church might take upon herself his support.

I need a helper very much to open a day school, or to open a place of worship in a neighboring city. The way is open everywhere for patient and quiet work, the land might be filled with churches, if the men were at hand to call the people to repentance.

But we must pray and pray, and hold the fort until He cometh to relieve us. Yours, in the Gospel,

E. VANORDEN.

P. S. The Sunday-school of the Noble street Holland Presbyterian church, of Chicago, which I was permitted to organize in 1870, and over which I was ordained pastor, sent me \$50. Such kind remembrances of old friends are refreshings sent us by the very hand of God.

Just on the point of going to press there comes a fresh and full Report of this Mission, giving all necessary details and Bro. Vanorden's financial statement for 1886. From this we learn that Bro. V. has rejoined the Presbytery of Rio de Janeiro, has resigned the pastorate of his church at Rio Grande do Sul, and has retired to Sao Paulo, with a view to devote himself to improving and increasing the Christian literature of Brazil. The Rev. M. A. de Menezes takes his place in the pastorate of the church at Rio Grande do Sul, which has been reorganized and found to have present communicants 39, the fruit under God of Bro. Vanorden's labors the past 10 years.

Of the *Reorganization of the Church*, Bro. V. writes:

On Sunday evening, March 6, the church was formally organized. It was a very solemn occasion. Mr. Chamberlain preached the sermon; Mr. Menezes received six members on profession of their faith; among whom were two of my children, one negress, one young man, 16 years old, a young married English lady, and a Brazilian widow, the mother of five children, who three years ago heard me preach, on Good Friday, on the Death of our Lord Jesus Christ. That was the first evangelical sermon

she ever heard and since then she has more or less regularly attended our meetings. 'A young Italian shoemaker, converted four years ago, having been elected a deacon, was solemnly ordained as such; the church was then declared organized, and to consist of 39 members, mostly converts of Romanism, and 31 children, the fruits, through God's grace, of ten years labours in this city. This work was begun with hardly any one to help me, amidst persecution and prejudice; over and over again we have been mobbed and insulted, and tempted to give up the work; but finally the Gospel has taken a firm root in this province and all the powers of darkness will not prevail against the little flock, if she remain faithful to her Lord and Saviour, who redeemed her with His most precious blood.

Open doors with precious opportunities for the Gospel are represented as everywhere abounding in Brazil, though the open confession of Christ as a protestant involves the risk of persecution. The following instance is given :

Persecutions are rather more frequent than formerly. In Ubatuba, a small seaport in the province of Sao Paulo, a congregation of seventy converts has been gathered through the simple reading of the Bible; they never had a resident minister; but once a year, one of the pastors at Rio visits them and remains with them three or four weeks. These people have suffered and are still suffering for the sake of Jesus. Mr. Menezes preached there in October, and baptized 22 persons and children. On one occasion, during divine service, a rocket was thrown among the congregation and one of the ladies wounded. They, however, remain faithful to their Lord, and frequently write me letters, which I have published in the "Pregador Christao."

The total receipts, in 1886, reported, are \$872; and the expenditures leave a debt of \$1026. Bro. V.'s appeal for more men and means for extending work is very earnest and importunate.

### 13. MISS WHATELY'S WORK IN EGYPT.

(Vol. IX., p. 403.)

The schools and work of this mission have continued another year, with no diminution of interest. Miss Whately's sister on a recent visit to her sister in Cairo, writes :

DEAR SIR.—My sister has just returned from her annual trip among the Nile villages round Cairo, and never have she and her devoted helpers been more cheered than in their visit, by the readiness to receive the Word of God. At several places, as soon as it was known that the boat had arrived, crowds of men and boys hurried to the shore, many standing almost knee-deep in water, to wait for their turn to get a book. None are given but to those who can read, or come to fetch a book for relations who can. In one place the doctor of the Medical Mission, when reading a Bible history, was stopped by an auditor, who finished it for him, and then repeated others from memory. He had received a Bible three years ago, which he declared he read daily, and evidently had studied.

"We were looking out for you! Why did you not come before? We were afraid we should not see you this season." These are the words which continually greeted the missionaries. Often they were inquired for by name. "Where is —?" "And the lady who was with you last year?" &c.



At two places, at least, if not more, there is a wide opening for schools to be established. The teaching to be had is of the scantiest; the little boys who come with their tin slates to show the ladies they can say their Arabic alphabet, and beg for a book or a text paper, are longing to have more, and the parents entreating for a teacher to be sent. Fifty pounds would enable a boy's school to be opened at once; my sister would send a teacher and books from Cairo, and eventually some expenses might be met by the boys' payments. They would come from several villages round. In one very important and populous village the Jesuits are planning to fill up the opening. If once they get in, the door will be probably closed for the Gospel, for though an image or picture-worshipping church will never attract Moslems (except in very rare isolated cases) it can effectually prevent others from doing so. No one but those who have witnessed it can conceive how so-called-Christian idolatry keeps the Mohammedans from receiving the Gospel.

Time would fail to give half the interesting incidents which show how white the fields are to the harvest. And I have not spoken of the number of sick (upwards of 300 in the various places, taken together, we visited) who have been relieved by the doctor (some of whom can come by boat to Cairo, to follow up the cure), nor of the readings by my sister and Mrs. Shabon to women in their huts or in the fields. This itinerant work among the villages near Cairo is most important, the hire of a Nile boat is very costly, and the uncertainty of winds and currents often prevents visits to promising places during the very limited time which that hire can be paid, while the impossibility of procuring a night's lodging prevents these places being visited by the railroad, as there would be no time to go and come in a day. If a circle of ten friends would undertake to support a Nile school, care would be taken to keep them supplied with details of the progress of their work, and they might be sure that a number of intelligent Moslem children, who would otherwise remain in ignorance, would be thoroughly instructed in the Word of Life. Miss Jourdan, of 21, Westbourne-park Villas, will gladly furnish other particulars.—Yours faithfully,

E. JANE WHATELY.

*Cairo, March.*

The number of pupils, and of cases medically treated, varies little from the number reported the previous year.

#### 14. KORKOO MISSION—REV. A. NORTON.

(Vol. IX., p. 404.)

Bro. and Sr. Norton continue to prosecute the work of this mission with much courage and perseverance, and unvarying trust in God; though we fail to find any distinct account of the number of converts won to Christ. Their latest financial account published shows, total receipts for the year Rs. 1240.9 11, and their expenditures left them a balance in hand of Rs. 155.1.0. Their headquarters are at Bhaiddi, Central India, in the district of Baitul. In a letter of recent date Bro. Norton writes:—

Since June 20th, 1873, God has been pleased to send me for my work in India—Rs. 26,069.1.4, amounting to \$12,562.62, in simple answer to prayer. We are now living thirty miles away from the nearest white person. My wife and our five boys are with me. We have a good garden, with nice tomatoes, sweet corn, cabbages, cauliflowers, beets, lettuce, potatoes, sweet potatoes, beans, peas, and other vegetables, and fruit-trees of various kinds (including peach, orange, lemon, fig, and grape vines), coming on. So

we are able to live much more cheaply now, with equal comfort, than we did in our earlier years in Central India. I feel God is laying it on my heart to establish an industrial Christian village for the poor class of hill people in this region who have professed faith in Christ. I believe that such a village, when once started, could be made entirely self-supporting, and a blessed testimony to the heathen around for Christ. Pray for the Lord's work here committed to our hands. And I ask your prayers, and the prayers of all my dear brethren and sisters, for myself, that I may be enabled to do and suffer the whole will of God concerning me.

### 15. BISHOP TAYLOR'S MISSIONS.

(Vol. IX., p. 407.)

We have kept our readers so well posted as to Bro. Taylor's wonderful enterprise in Africa, that we need say little more here.

Of the South India Conference and Mission, which Brother Taylor organized and still watches and cares for with deep and eager interest, we need only say, God's blessing still rests upon it. The work has extended to Burma and the straits of Singapore. The Conference has consented to receive a few Grants-in-Aid from the M. E. Missionary Society, which Bro. Taylor deprecates, we understand, as he desired to keep it wholly to its original basis of self-support.

His work in South America shows no abatement of interest or effort. His unsalaried agents continue to send men and money to it, though most of his workers there are self-supporting. He has not less than 40 missionaries in South America, who have gone from the United States, besides a large number of native workers enlisted there on the ground. He has obtained his desired steamer for navigating the Kasai, and is doubtless by this time putting parts together at Stanley Pool. He has arranged with the African chiefs for some 18 new stations or missions in West Africa, and seems to grasp and care for all parts of his rapidly extending work and missions with interest and energy and with equal assurance of hope and faith in God. See Table.

Of the kind of missionaries he wants and of his work in Liberia, Bishop Taylor writes:

Send us holy men and women for this most important work. Our missionaries should arrive at Cape Palmas for these stations by the first of December next, where they should report to Brother J. S. Pratt, and he will see them settled in their new homes. Sister Amanda Smith, who accompanied us in opening these new fields, will help him. Our homes and farms will be ready for them, and they should leave New York by October 1st. As far as possible, we want a man and wife for each station. The man should be a minister or a competent candidate for the ministry. If you will send us men and women of good constitution and of common sense, who will take nine hours sleep every night, and one day per week for Sabbath rest, I think for \$50 per head we would be perfectly safe to insure their lives for ten years for \$500 payment for every one who might die in that time. I do not propose a life insurance; the Lord will attend to that, but wish to give an idea of the healthfulness of a country where there are no drug

stores and no M.D.'s. Here is health to all who will conform to the essential conditions and laws of health. This call is for about one-third of the workers we want here by December. I will write again when I return from the Kroo coast. God bless you all.

All applications to be sent to Richard Grant, 181 Hudson Street, New York city.  
—*Christian Standard and Home Journal.*

#### BISHOP TAYLOR IN LIBERIA.

To-morrow is the day when (D.V.) the ss. Nubia, containing our steamer, stuff, and a force of missionary recruits, for the Kassai country, is to pass this port, and pick me up. I arrived in Monrovia, on this trip, on January 26, so I have been in Liberia three months and eleven days. About two months of this time I have devoted to the work of opening new missions among utterly neglected heathen tribes, most of them as destitute of clothing and of the knowledge of God as any of the Congo tribes, as far as I went up—330 miles—last year.

Most of my journeying was in an open boat, with a captain to steer and six men to pull the oars. I thus spent six weeks on the Atlantic border, and seventy miles up the Cavalla river. It is wet season here now, and I have failed to keep count of the number of thunder storms that swept over us, and wet to dripping nearly everything we had, but I did not even take a cold. The king and chiefs bind themselves by written agreement to give us all the land we need, for all our mission and industrial-school purposes; to clear land and plant first crop of a great variety of food for our missionaries; to build good kitchen and school-house, of their sort; and to cut and carry heavy pillars, and all the framing timber required for an English-built house thirty-six by twenty-eight feet; and all free of charge. I agree to do all that remains to make and equip the mission. We hope (D.V.) to build seventeen houses between this and Christmas, and to occupy them by thirty new missionary men and women, by January, 1888. Pray for us. Your brother,

WM. TAYLOR.

*Cape Palmas, Liberia, May 7.*

### 16. GOPALGUNGE EVANGELISTIC MISSION.

(Vol. IX., p. 409.)

Mission Force.	1885.	1886.	Year's Gain.
Rev. M. N. Bose . . . . .	1	1	0
Native Assistants . . . . .	5	5	0
“ Baptized . . . . .	94	107	13
“ Communicants . . . . .	45	47	2
“ Scholars { Boys . . . . . 232 } { Girls . . . . . 24 }		231	25 less.
“ Contributions . . . . .	Rs. 125	Rs. 111.6.9	Rs. 13.9.3 “
Subscriptions from Europeans and Natives . . . . .		1825.4.0.	

We know of no harder Mission field in all India, than this. Our Native brother, Rev. M. N. Bose, has prosecuted the work here with much self-sacrifice, suffering and persecution. He is doing a good work, may the Lord abundantly reward him, and continue to bless his labor of love.

The people among whom he lives and labors are ignorant and superstitious almost beyond the possibility of belief. Of course, they are the ready dupes of Fakirs and other religious imposters. Of several instances reported we give the following:

1. Kornhodor of Chaceiadah has succeeded sister Santo our Bible-woman as the Mohanta of the Kortabhojas of this district. They believe in some unknown character

whom their story describes as an incarnation of the deity. They have no written books. A Kortabhoja must not eat meat nor drink wine; also he must abstain from eating onions and garlic. He can, however, break the Ten Commandments with impunity, as many of them, including the present Korta himself, do. They pretend to work miracles, in healing the sick and to cast out devils; young married females are supposed to be liable to be taken possession of by ghosts. There are some men in the district who profess to be able to cast them out. One man had grown rather rich by this means, but a good portion of his money was taken away by thieves while he was asleep. The devils over whom he pretended to have power could not help him.

Kornodhor cast out a devil in the following manner: The woman was brought before him. He applied a thick rod to her back with so much force that it broke into three pieces; of course such a process could not but drive away the devil. It produced the desired effect of making her confess and do whatever he wished. He commanded her to go a certain distance with an earthen jar filled with water held by her teeth. Then he commanded her to do the same with the skull of a cow in her mouth. Young sickly women are very often declared by the Chandals to be possessed by the devils. A young woman in my neighbourhood was suffering, and I was treating her and she was getting better. One day her husband came to my house and awoke me saying that I should come to his house and help him, for his wife, he said, was dying. I went with him and found her very weak, her pulse was very low. I could not understand why the patient was so changed for the worse so suddenly. Then I heard the story that they brought a man to treat her, thinking that she was taken possession of by a devil, and that he inserted two sticks into the ears of the poor creature so that she felt much pain, then forced her to wade through mud and water many hours, if not the whole day. The poor woman pointed out to me the sorcerer, and addressing him said, "You are the cause of all this," meaning her sufferings. The method in which Kornodhor heals the sick is not much different. The patient is commanded to stand upon his legs and to walk a certain distance forward and backward a certain time, sometimes a whole day. No allowance is made if he says he is weak and cannot walk any longer. He is forced to do so, and the rod would be used if the commands of the Korta be not complied with. They sometimes sit in the room of the patient, command him to pay a fine; then sing their songs till the morning. If the man is cured the credit belongs to the Korta, if otherwise the blame is attached to the patient as not having genuine faith.

2. The Kusumdia fakir is the leader of a considerable party, what his religion is nobody can know. He tells it to none. He pretends to divine powers, to heal the sick and foretell fortunes, &c. All sorts of people pay him homage. He seems to have numerous followers in these swamps. The following is an instance of his cruelty and folly. It happened that a year ago a poor man who went to the Sundarbans to bring reeds, was devoured by a tiger. When his mother and sister and wife, three poor widows, made known the event to the fakir, he declared that the man was not devoured by a tiger, but that he was carried away by a *pouri*, a kind of ghost, and that if one of them should go to the very spot whence the man was carried away, and call out his name in a loud voice, she would find him alive, and would be able to bring him home. The fakir took a rupee from the widows as his fee, and sent the bereaved sister on the distant, dangerous, expensive, and foolish journey. She went to the very spot where her dear brother was devoured, and called on him aloud in vain, picked up the skull and some trifles which he used to wear, and came away. People tell me that the spot was one of the most dangerous places in the Sundarbans.



## 17. NABLOUS MISSION—REV. Y. ELKAREY.

(Vol. IX., p. 411.)

<i>Working Force.</i>	1885.	1886.	<i>Year's Gain.</i>
Rev. Y. Elkarey . . . . .	1	1	0
Women Workers . . . . .	2	2	0
Native Teachers and Helpers.		3	
“ Church members . . . .	17		
“ Pupils . . . . .	100	150	50

This native brother has failed to send us any fresh statistics of his work, and we know he has continued to prosecute it only from the information we have gleaned from the letters of a friend who visited Nablous and looked in upon this mission in his travels in Palestine.

## 18. AKOLA MISSION—REV. AND MRS. M. B. FULLER.

(Vol. IX., p. 411.)

This Mission has been steadily prosecuted during 1886, and has received a strong reinforcement, viz, Rev. and Mrs. O. S. Palmer, Miss L. J. Wyckoff, M.D., Miss Bacon from England, and Miss French, some years in India already. And yet Bro. Fuller writes:—“ We want 10 more men and their wives at once to take up the large centres of work in North Berar.”

Of Bro. Fuller's views and plans for industrial missions in India he writes :

I am very much exercised over the question of industrial schools and have spoken to the Commissioner of Berar about it and he told me that he thought I would get help from the government if I would submit my plan. I know that many friends at home speak against any kind of work except the simple preaching of the gospel, and that sounds well till one gets into the field and sees what are the facts of the case. We cannot support all the converts on mission pay, and cannot afford to have them left in ignorance. They need to be elevated and taught good trades so that they can earn their own living, and have something to give to the support of their own native churches and for the support of those who give their whole time to the work of the Lord. Our plan is not to *boost* those who have no idea of self-help, but to help those who are willing to help themselves but through ignorance and poverty are unable to get on ; for instance : a boy seven or eight years old who has no friends. He may by hard work just keep soul and body together but he cannot go to school and he cannot learn a trade, for in learning a trade he must work some months for nothing, and he must each day earn his food for the day, and he may spend his whole life as a common coolie. Our plan is to take him under a legal form of agreement and give him a good common school education (or more if he seems bright and fit for a teacher or preacher) and let him in addition to five hours' study each day, spend several hours in various kinds of work in the shops or fields, and when he has learned a good trade he is to give us two or three years of service as teacher or catechist or whatever trade he has learned, at wages just sufficient to feed and clothe him, and by the time he is eighteen or twenty years old he will be free to do what he wishes and will have a sense of manliness because he has in part paid for his education. I do not feel that it is best to teach them free for they become helpless and dependent under such treat-

ment. The plan is simply that we advance them the education which they repay in work, so that very little home money would be required in it. Blacksmiths, carpenters, masons, tailors, shoemakers, etc., could learn their trades with a very little outlay of capital for tools. I wish that I could say anything to make some good brother who is a good mechanic and could spend a little time at home in learning how to do several kinds of work so as to be able to teach several trades. I have known such men. I feel the need of such self-supporting men. The natives have very poor tools and do poor work and do it very slowly. A carpenter at home would do more work than three or four carpenters here. They cannot make good shoes or boots, and a man who should bring a good set of tools and make such shoes as are made in America, could do well, for leather is very cheap; and if he also knew how to tan leather as they do at home, he could make a fortune for hides are very cheap. And so every kind of trade needs to be improved, and if the Christians take the lead they will be well-to-do and able to support the Lord's work and they will be intelligent enough to preach to the masses and give straight testimonies for Jesus, too, and the fact that he is not paid for preaching will make his preaching more fruitful. I could hire men to become nominal Christians and preach or do any thing; but I want men who shall be self-supporting and preach for the love of it. Oh, that God will stir hearts in this matter!

Bro. F. seems not yet to have begun his industrial operations. Of his tours and visits to great Melas (or fairs) he writes:

AKOLA, INDIA, Nov. 1, 1886.

I just returned two weeks ago from a preaching tour of three and a half weeks. We went to a great Hindu fair, about 125 miles southwest from here, where about 100,000 people gather annually to worship a god of the merchants' caste and to carry on all kinds of trade for about three weeks. We went for preaching, and had a good time, preaching in many towns and villages on the way, and I visited Jalna and Bethel, the Christian village where Mr. Sheshadri lives. You remember the converted Brahmin who visited Oberlin in the winter of 1880-81, and gave some stirring accounts of the work here. Bethel is about 140 miles from here, and I was very much pleased to see Mr. Sheshadri in his own home. He has secured a good deal of land—more than 1000 acres, I think—which is to be tilled by the native Christians, and by the proceeds of which from the sale of fruits, vegetables, grain, etc., he hopes that the mission will become self-supporting. There are now thirty houses of Christians, and they don't care to increase the number very much, but wish to build up a school for training young people of both sexes as workers in the mission, as also to teach trades to many of them and send them back as teachers, preachers, and mechanics and farmers, to their respective villages within a radius of a few miles.

In some villages there are two hundred native Christians, and the work is growing. They wish to make Bethel a center for education and training, like Oberlin on a small scale. Mr. Sheshadri is growing old, now in his sixty-third year, and he hopes to see the scheme self-supporting before he dies. His youngest son has just finished a course of study in medicine, and seems determined to make the plan a success. He hopes to go to England to pursue his studies further, and then he will be able to do much financially for the work by his practice.

It does one good to visit old missions and see churches built. I hope I may be spared to see churches built in many towns and villages of Berar. Pray much for this work. Whether I live to see it or not, there will be Christian churches in many of these villages where now are only idol temples and Mohammedan mosques.

After visiting Bethel, we returned to the great fair, and Mr. Sheshadri and several of his helpers, preachers, teachers, and Bible women, came with us, and we preached the Gospel to thousands of people. We divided up into companies of three or four workers and went about into different parts of the town and the adjoining plain, where the fair was held, and preached to attentive audiences. We staid there ten days (Mr. Sheshadri and his company four days), and we had very interesting times.

The great ceremony of the fair was something that I shall not soon forget. The god Balaji is of gold, about three inches long, and covered or surrounded by rich jewels worth fifty thousand dollars. The people came with their offerings, some with hundreds of dollars, others with very little, but in general the whole amounts to \$20,000 to \$40,000. This is divided up among several claimants, of which the poor get a very small share. The god has to be closely guarded, for he was stolen once, and would be again but for the police—unable to take care of himself, like Baal and Dagan of old. On the last day the street in front of his temple was densely packed with people, all hoping to get some little token of his favor. A lot of coconuts—a hundred and fifty or two hundred, perhaps—had been offered and were hung up by strings over the street. Some men climbed some poles and began throwing the coconuts into the crowd, and all began to contend for them, snatching and pulling in utter confusion. We were in the second story of a house just in front of the temple, where we could see everything. The police were in the midst with clubs to prevent serious quarrels. Then followed a still more disgusting sight. Some earthen pots of sour, curdled milk were ready, and priest and others began throwing the milk out upon the crowds. All held up their hands eagerly to catch a drop of it on their open palms, and those who failed to catch it took it off the dirty clothes or bare, sweaty backs of others on whom it had fallen, and licked it from their hands with great satisfaction. They considered it a personal gift from the god, and many took it up from the muddy stones under foot and ate it with great satisfaction. Caste seemed to be forgotten, and those who fear pollution from the touch of low caste people, were forgetful of all else in their eagerness to get a little of the god's bounty. My heart was saddened at the sight. I like to see such things with my own eyes, for often the people flatly deny them from shame, unless one can say that he has seen it with his own eyes at such a time and place.

We are sorry to find no statement of converts, schools, receipts, or expenditures.

#### 19. KROO MISSION—MARY A. SHARP.

(Vol. IX., p. 412.)

With wonderful courage and persevering labor Miss Sharp has prosecuted her work some three or four years, and with marked success. She has gathered some 40 or more Kroo boys and girls under her teaching and preaching besides a school in town; Bishop Taylor has preached in her school or church every day when in Monrovia. He baptized 14 of her pupils on his late visit, making the whole number baptized 26. Miss Sharp's account of her work is as follows:—

Monrovia has had her second visit from Bishop Taylor. He is thinner, his beard grayer than two years ago, when he was here. Since then he has traveled on foot hundreds of miles under a tropic sun, planted missions, tilled the soil, dug wells, built houses

and preached the gospel to many tribes. With all this one cannot perceive any diminution of his strength or vigor. He has not been "laid up" a day since he came to Africa. He preached as usual every afternoon and evening, presided over the Liberia Annual Conference, and left here for the "Kroo Coast"—two hundred or more miles south of this—on the 12th inst., where he purposes to open missions, negotiate for land, clear farms, plant, build some houses with the aid of the native chiefs, and get everything in readiness for missionaries whom he expects by the 1st of June. For this purpose he took one of my Kroo converts, a man of powerful frame, who chose the name of Africanus Taylor, and was baptized with thirteen others while the bishop was here, making in all twenty-six Kroos who have been baptized and received on probation. This man, Africanus, wanted to be baptized when the bishop was here before, but he had two wives, and when the difficulty was pointed out to him he replied: "Before time I have plenty of wives, but since I took to gospel ways they all done run away but two. I cannot say to one of these women, you go; but suppose one run, I tank God." Since then one died; so there was no obstacle in the way of his being baptized.

The bishop took with him also my largest boy, a lad about seventeen. He is to interpret when the bishop preaches, translate, exhort, pray and do mission work in general. He will have an excellent apprenticeship of three months or so, until the bishop's steamer comes, when the bishop goes on, and my boy, Charles Foster, will return and keep on with his education and help me. Two more helpers from my Kroo town church went with a Free Methodist and his wife to King Tappa's town, Niffoo. They have since returned to the United States, and the bishop will take that town in with his work. He will thus have a chain of missions on the neglected part of the Liberian coast, and among the most interesting, intelligent, industrious and independent of any I have seen among African tribes.

At last I have a handsome commodious mission home, for which all who helped in the matter have my sincere thanks. It is not all paid for yet. Miss E. M. Hodge, 785 Monroe St., Brooklyn, has the matter in hand. Then comes the necessity, in order to better preserve the building, to paint it. I can now take fifteen or twenty more boys and girls. Girls are difficult to get; prejudice and the custom of selling them for wives prevent them from being educated, as they at once become dissatisfied with heathen customs and heathen life, and their parents and the men to whom they are sold say they "bring sass into we town." Thirty dollars per year pays for their "keep," with the help that has been hitherto received from friends sending clothing, bedding, etc. The boys cultivate some land, so that we will have our own potatoes and casadas. Hitherto the dear friends have so generously helped that all our wants have been supplied. The paramount object I have in taking children is to train them especially for Christian work. Thus far results have been most satisfactory. Besides my home school I have a school in the native town. Here two or three of my boys help in teaching.

Quite a number have asked what arrangement I have made with reference to the new building in case of my death. It will come under the control of, or will be reckoned in with, Bishop Taylor's work. "The work is one work," as the bishop said. I make reckoning on being at work in Africa until the year 1900, so that I cannot say that the bishop will take charge of the house and supply the work. This he will do if he should outlive me. We have arranged that matter. I very much need an assistant. There is a great deal to do—teaching in the native town, preaching, meeting and instructing the native class (class-meeting), teaching the women converts to sew and to do other things pertaining to civilization.

Many ask if my work is under Bishop Taylor. Yes, in general, as I recognize his right to advise, arrange, plan, etc., but I prefer not to receive anything from the building



and transit fund, and never have. By divine authority—"Preach the Gospel to every creature"—I am preacher in charge of Kroo town. By appointment of Bishop Taylor I am leader of the class-meeting of Kroo members, and as the bishop made no arrangements to supply the church on the Sabbath, I am left free to conduct services as heretofore.

I have witnessed a great change in the time I have been in Africa. Prejudice, superstition and opposition have wonderfully given away. Many are anxious now to have their children educated. At first they were desirous only that their children learn English so as to become traders.

Whoever wishes to put a boy or girl in my school to be trained for Christian work can do so and have the privilege of giving the child a name, by paying \$30 per year.

## 20. THE ANNA MORRIS SCHOOL. E. S. MORRIS.

(Vol. IX., p. 415.)

This school, established by Edward S. Morris, of Philadelphia, and named for his mother, is reported to have gathered a large number of pupils, and to be giving them a valuable education. In a recent letter Mr. Morris says: "The school at present is overflowing, not only with the children of the citizens of Liberia, but with the native boys and girls from the African jungles, some of whom are sons of chiefs."

## 21. ROBERT L. HARRIS AND HIS MISSION.

(Vol. IX., p. 416.)

This young missionary is making efforts to found a mission in Western Africa. On his first visit to Liberia he spent some time preaching in Monrovia and other places, and with such effect as to draw together large audiences and draw forward 50 inquirers at a service.

Returning to America for a reinforcement, he sailed again last autumn with a party of five, of whom two soon died from the fever of the country. Mr. Harris, after extensive exploring and preaching journeys, returned to America and is now calling for volunteers to go back with him and reinforce his mission. King Tappa whose acquaintance Bro. Harris made, and who was very earnest in his appeals for missionaries, was anxious to take Bro. Harris at once to his country, and missionaries were promised to him. How much Bro. Harris' voyages have cost thus far does not appear in any statements we have seen. The *Free Methodist* acknowledges some \$200 expressly for him, and other sums have been donated.

The Free Methodists have a Mission Board, but do not promise any fixed salary to any missionary. It has made the following agreement to assist Bro. Harris to a partial support:—

Brother Robert L. Harris met with us, and the following agreement was made in order that he may work in harmony with the Board, and the Board with him.

Proposals of agreement with Brother Harris, made by Mission Board, Aug. 16, 1887, in reference to African missions :

1. Brother Harris to be free to go and come to and from Africa, as his convictions may lead.
2. The Board to assist brother Harris, as he may request, in selecting missionaries, and in raising money to send them out and provide them houses, and other appliances for the prosecution of their work.
3. Brother Harris to report to the Board for publication all moneys received, and how expended.
4. All property acquired for mission purposes to be secured to the Board, they to keep up the missions as self-supporting missions, when they shall come into their hands.
5. Brother Harris to have charge of all the missions established by him, so long as he remains in harmony with the doctrines of the Free Methodist Church ; and his life, practice and teachings are such as become the Gospel of Christ.

Signed in behalf of General Missionary Board, Free Methodist Church.

{ Seal. }

B. T. ROBERTS, Pres.  
ROBERT L. HARRIS.

This result is most desirous on very many accounts. We are not as a church large enough to keep Board missions and independent missions running in the same general field at the same time.

We trust that our preachers and people will take hold cordially with Brother Harris, and help him raise all the funds he needs to get his workers to their field, and aid them in getting started in their work. He intends to take out this fall as large a band as the means placed at his disposal will warrant. He feels the salvation of Africa laid on his heart, and we cannot doubt but that God has raised him up to bear a prominent part in its redemption.

#### Another periodical says of Bro. Harris :—

Robert L. Harris, whose profile again appears at the head of this column with that of king Tappa, seems to possess the firmness, endurance and faith that fit him for this Pauline line of work. He reached Siere Leone with ten dollars only and made the tour of the territory he intended to occupy, God opening his way from point to point. The work of God at Monrovia was wonderful. One hundred were converted, one hundred reclaimed and many sanctified. The people were heard weeping and praying upon the streets at all hours of night and giving glory to God when they found salvation. When Bro. Harris had traversed the region of his proposed mission, he found he must return at once for missionaries for Tappa who is building him two mission houses, and for other Stations, now preparing for his return. Shall he have the transit fund for these Faith Missionaries?

#### And again :—

"We received letters from Brother Harris and Sister Torrence yesterday. They are all well, hard at work, and full of courage and hope. They are pushing the work into the interior and expect to demonstrate that missionaries can live there. Their school is organized, house completed and farm fenced. Calls come frequently for missionaries from the interior. Brother Harris was just starting to respond to another call from one of the tribes in regions beyond. They sadly miss Sister Eunice Knapp." He further writes : "The death of dear Sister Knapp and the return of two of the band only acts as an incentive to more resolute and faithful endeavor on the part of those who remain, and they have no fear as to the success of the work in Africa. Bishop Taylor

said to Brother Harris that he would need to allow considerable for 'shrinkage'; that he (Taylor) had taken out eighty-four missionaries, and twenty-eight had returned and six died. Brother Harris has a call to open a station in the Pesse tribe. A brother has given his farm and his time for this station. Brother Harris was going up to receive the property and open the work. Brother Harris writes that Sisters Cox and Torrence are as true as steel; that they have no drawback in them, and that they are not in the least discouraged. They are neither afraid to stay in Africa nor go to Heaven. The Lord has been very gracious to them. They are planting their farm to native products."

## 22. REV. AND MRS. ROBERT SHEMELD, ESTCOURT, NATAL, E. AFRICA.

(Vol. IX, p. 418.)

These missionaries have persevered in their work another year. The *Free Methodist* says of them :—

### SEARCHING FOR SOULS.

Bro. Shemeld and wife are pushing the work heroically in south Africa. They have the clearest convictions that God wants them in Africa and they receive the end of their faith in the immediate salvation of the heathen. A letter from them forwarded to us by Bro. C. B. Ebey crowded out of this issue, speaks of a missionary tour in an ox cart. The roads were so rough that Sister Shemeld had to walk most of the way on the return. This gives only a glimpse of the privations and toil endured by these resolute souls in laying the foundations of an enduring and genuine work of salvation. Their life is in camp, their fare corn meal, their conveyance an ox cart, their table a box. Their comfortable home sacrificed, friends forsaken, the utmost of poverty, hardship and peril for souls. Shall we not share some of our superfluities and luxuries with such saints? Send on to them beloveds at least the chips and remnants of your abundance. The shreds and clippings of our excess would give wings to their work. Let us share with them in the sacrifice and thus share in the rewards of eternity.

Bro. Shemeld gives us some specimens of the superstitions of the Africans and of the skill of their Magicians in practicing deceit. He writes :—

I spoke to them about their deceit, when one of the magicians said, "We can prove our power to you, by finding anything you hide." I said are you willing to try? They said yes: I said, "Well, God is with us, and you shall this day be defeated. Come, and I will hide something, and if you find it I will give you my four oxen," adding, "yonder they are." So in a few hours they came, wishing to make some changes in the contract. At first I objected; but finally consented to show one of their number the hidden thing, and then put him in guard at once, out of sight of them. They finally started and after declaring that I had hidden iron, dishes, a hen, a stick, a paper, a very heavy book, a key, something white, black, a knife, a letter, they shook their heads, but said, "Let us sniff. The spirits will yet tell us."

This they did four or five times, and after four hours' trying, I insisted that they either fetch what I had hidden, or acknowledge themselves beaten. They said, we know it is in the house at the front end, and that it is very heavy indeed. I said, you may go in and get it; so with a lamp they searched the house, in vain, yet said "It is in here; we will yet get it."

Seeing that they would never give up, I gathered the people outside the house,

while the magicians were trying to persuade wife (in the house) to show it to them. I said, "You all see I have done fairly? You see the doctors won't come out of the house to face you again? I now show it to you, and taking out my watch showed them a tiny piece of a postage stamp which I had pasted inside the case. I said, "You all know I sat in front of the *izinyangu* (doctors) all the time until they went in the house?" They said "yes, that is true." So I called out the magicians, but they said, "Let us not see it." I insisted, and had the witness tell them that was the thing shown him, and the people cheered as I spoke.

Some at home in America would think these people would now jeer the doctors, but they are afraid lest the doctors should poison them by witchcraft or by some means. Yet many of them say privately to us, "We were ashamed of our doctors going in the house for something you had in your pocket sitting outside near them. That is why we ran away that night."

My boy said the doctors deceive the people, and an old man, who came as a witness, said to me, "You have shown us plain to-day that our magicians cannot reveal all secrets. We have our eyes open to-day."

We took the opportunity of speaking to them on their danger, and leave the results with our Heavenly Father for whose glory we accepted their challenge. Yours in Christ,  
Feb. 26. R. and K. SHEMELD.

#### Of his preaching journeys Bro. Shemeld writes:—

After one year's experience we are pleased to be able to state, in spite of the assertions of many to the contrary, Zulus do get saved "clean down," and, in our opinion, do better than white people would under similar circumstances. Many here claim that religion and education spoil them, but our experience agrees with that of an old missionary, who says, "They get saved and live their religion." I might add that like their white brethren they need leading on, and careful teaching, because they are babes. Their desires for learning and salvation are more intense and less selfish, than with many African tribes.

To be a Christian means to be poorer, if not absolutely poor, as their wealth is in cattle, which will be few unless they can sell their daughters. The young men know their prospects of obtaining a wife are poor, if they get saved; besides this many, called Christians, have so prejudiced the public that often worthy persons cannot get work if the employer hears they are Christians. It is a common saying here among Zulus, "Show me a Christian with many cattle?"

Our trip to Zululand and Transvaal in our ox-cart has given us a slight knowledge of that region; and similar journeys in Natal have enabled us to see the needs here. By counting up, I find our oxen have traveled some 500 miles during the past fourteen weeks. I have walked the greater portion of this as driver. Seed has been sown. We expect shortly to settle and build.

ROBERT and KATIE SHEMELD.

#### Of his general work Bro. Ebey writes:—

##### GOOD NEWS FROM AFRICA.

Soul-cheering tidings come to us from Brother and Sister Shemeld, of Estcourt. For months they have been without any certain dwelling place, traveling here and there at their Master's bidding, dwelling in their tent and ox-cart. They lately attended a missionary conference at Maritzburg. The admission fee was five shillings, which they did not have, so borrowed the amount, feeling clear in so doing. Brother Shemeld says:

"Two nights I spoke on temperance, and often preached out-doors to natives and whites. One Sunday I preached eight times out-doors, next Sunday five times from



nine o'clock to one o'clock. I am a poor preacher, but believe the Lord can use me for something. Well, my lungs and throat gave me no trouble all the time. Praise the Lord!

"Now I think I can surprise you by telling you a little of our recent experience. One day some friend sent us a bag of meal. Jane was alone at the tent, and took it in. We had nine pence in cash and were in debt for oxen and fifteen shillings borrowed money. A gentleman saw me and asked if I was not living in a tent. I said yes. 'Will you let me help you?' 'How?' 'May I ask you about \* \* \* and so forth?' 'Ask anything you like. I am an American.' 'Would you do work, if I would give you £100 a year?' 'No, sir; I would not.' 'Call on me, will you?' 'Yes, at once.'"

INTERVIEW.

"Well, I want to deposit about £500 in your name, for you to draw on, say £100 a year for you to expend in working among the natives as you think best."

"Well, brother, this is of God; so I thank him and you, and accept it. But would you not rather give me as I need and deposit in your name?" "No." "Well, how will you prefer to do it?" said I, gulping in confusion, as he said he would not deposit such to me in trust for our missionary board.

"I give you £300 to-day, and will deposit £200 more shortly. I would do it to-day, but have lost a sale I expected I had made when I first saw you. I must give account at the judgment of how I spend my money, and leave you to see to it how this is spent. I am but a steward."

He handed me a check for £300. So I said, "Let us pray before I pocket it." I agreed to write him how it was spent. I had taken the Discipline to show him how to arrange matters. After we had prayed he asked the loan of the Discipline to read it through. He was startled as he saw "Free Methodist Church." "Why, I thought you were a Congregationalist!" I said, "No! Would you like to make any change in the check?" I asked. "No, no! I don't care what you call yourself!" So we thanked God and took courage. Truly this is sent of the Lord. Here one man, impressed with the simplicity, earnestness and self-denial of our humble missionaries, sees them but for a few days and in this noble, generous manner gives them this sum of about \$2,400. It will make Brother Shemeld's station all but self-supporting. He has with a portion of this paid for his oxen and has contracted for fifteen acres of desirable land, with the privilege of leasing as much more as he wishes. He intimates that the Christian brother (whose name he wishes withheld) will expect the money to be expended in direct missionary work among the natives.

Now, beloved saints, cannot we duplicate this amount, to be used by our brother in erecting buildings for their abode and for a school? I ask, can we not; and will we not? Brother Shemeld says: "We cannot build what we need without some means from home. We do not ask you one cent for our living direct, but you can see that we must exceed in drawing or receive some assistance from home. \* \* \* I think if this gift is applied to evangelistic work, as native preachers, station incidentals, etc., as clothing natives, etc., it would encourage the giver, and if the board give us help in the line of means for lumber, doors, windows, and something for laborers' wages, we can be on a good working footing. We must have seats for school. We do not ask for a floor, much as we should like one in the house, but first please give us a shelter. I want to build of stone, if possible. Our future buildings can be built by the natives near by; but at present we must get a house, quick. The wet season is coming on, souls are dying, and a school means salvation." Let the church rally to the aid of our consecrated brother. Who will be the first to respond? Have we not a layman in our

Zion that has as much love for souls in Africa as our Presbyterian brother, almost a stranger to our missionaries? Come, let us plant a firm station at this point. Brother and Sister Shemeld are not prostrated with fever; they are kept able to work, and are within reach of multitudes of benighted heathen. Who will pay the passage of a helper? Who for another? Come, my brother, you have just built yourself an excellent home and have plenty left. Join in getting a home for this dear brother in Africa. Shall I say that Brother Arnold will open up a subscription list in the *Free Methodist* for contributions for the "Estcourt Mission Home?" Who will head the list? Come, beloveds, respond promptly. Let us duplicate that \$2,400 soon and God will be glorified.

Two more missionaries are soon to go to reinforce this Estcourt Mission.

### 23. INHAMBANE MISSION.

(Vol. IX., p. 419.)

Rev. and Mrs. Wallace W. Kelly began this mission some two years ago, but soon returned to America. But Mr. H. Agnew kept on with the mission work to the present time, and reports favorably of the locality and people. The mission headquarters are located some 50 or 60 miles from the coast. Bro. Agnew writes:—

DEAR BROTHER ROBERTS: Everything here is progressing very favorably. My health, since I came here this last time, has been excellent (for Africa) thank God! I have no doubt but the fever will, in the course of time, leave me alone almost entirely. I have taken no medicine for it since I came from Natal.

My school has been going on now for the past two weeks. The attendance is small, but those who come do so regularly, and have made some progress.

Next week, D. V., I intend to start building a new house. The body will be of planks (native make) the roof to be grass; the floor ought to be of cement, as the white ants are here in abundance. Who will put a ten-dollar bill in a letter and send it to me to buy three barrels of cement? and who will put in another for a mill for grinding corn? We also need a cook-stove, and if some Sunday-school feels it would like to donate a bell or the money for it, it would be extremely useful. It would notify the people of church time, and save people bringing merchandise on Sundays to sell. We also ought to have a good filter. Of course a missionary can get along without these things, and without a good many other things which other folks have; but still he is better with them.

Well, somebody says, "Two years and no converts. How's that? Are you asleep?" No, thank God! I never was wider awake; never felt a greater love for souls; never had closer communion with Christ. The converts are coming. I feel as sure of it as I am that I am alive. The people's heads are not thoroughly awakened yet. There is a change in the people. I believe I have their confidence.

All you who are praying for us here, hold right on "Bye and bye the harvest." The rejoicing at the bringing in of the sheaves will be great. Yours for Africa,

June 2.

H. AGNEW.

We see acknowledgments of some \$1,000 to \$1,200 for this mission, and \$3,000 or \$4,000 for their African missions in general, but no apportionments appear for each mission. Three or four new missionaries are soon to go and reinforce this Inhambane Mission.

## 24. BASSA MISSION—REV. WM. ALLAN FAIR, WEST AFRICA.

This brother went to Africa some three years ago, with his wife, and began an independent mission at Bassa. He went first to Africa in 1875, under the Protestant Episcopal Mission Board, married Miss Betts, one of the teachers, while there, and after some years' service he returned to America and prosecuted home mission work for a time in Washington Territory. But longing to be in Africa, he sought a reappointment to his former mission, and finding some hindrance, he and his wife returned to engage in independent work, looking only to God for support. From one of his letters we quote the following:—

“ . . . . When I tell you that we have had to work hard from 5 A. M. to 9 P. M. for the most of the time since our return to Africa, except when down with fever from overwork or exposure, I feel sure you will excuse my delay in writing.

“ After resigning the temporary charge of Bassa Station, we purchased our present home—a farm of forty-five acres, with several thousand coffee trees on it, and a good sized house, not two-thirds of the way toward completion. The farm, having been neglected for two or three years, had grown wild. The price of the whole is \$567, the interest of which we are paying, and have reduced the principal \$27. Our capital in hand was \$300 in provisions and \$23 in cash on reaching Africa.

“ Last year, through the voluntary kindness of three friends in America, we received \$64. This year, \$3. Our means were small, but our Heavenly Father having promised to supply what would be necessary in addition, we set to work, with the determination not to ask of any save of Him.

“ To-day, thanks be to God, we have a comfortable dwelling, and our farm, for the most part, reclaimed. Through the cultivation of the soil, we have been enabled to raise the greater part of the food which was necessary for the support of ourselves and the six children of heathen parents whom we have with us.

“ This year we hope to gather about 800 pounds of coffee, which we intend, God willing, to have sold to friends in America for the benefit of our work. Notwithstanding our being without salary and without pledges for the support of the children, we have not been allowed to want for anything really necessary. The Lord has always kept meal in our barrel and oil in our cruse. We are happy and contented, though, at times, troubled by doubts and fears. Nor would we exchange our sphere of labor, to which we believe we have been providentially called, for the most comfortable living in America. This I speak to the glory of God, and for the encouragement of those who may feel disposed to come, but may be deterred by apparent difficulties in the way.

“ Should the Lord be pleased to send us more means, through friends in America, by which to leave us more time and strength for teaching and preaching, we will be glad, and thankfully receive it; but if He is pleased to have it as it is—that our own hands shall be the means of ministering to our necessities and those with us, like St. Paul of old, we say cheerfully, ‘ Thy will be done.’

“ To-day we rejoice that Munye, another heathen girl, has been brought to us. Shortly after she was born, her parents, as is customary, went to a devil doctor, and inquired what soul had come back to the town in their child. They were told it was the soul of a woman called Munye, who had recently died. Consequently, they gave her that name.

“ You will be pleased to know that Munye is a girl of most remarkable ability, especially in acquiring our language. She has been with us about ten months, in which



time she has acquired a much better knowledge of the English language, and speaks it far more correctly, than any of our boys, some of whom have been with us from fifteen to twenty months. She is constantly observing and desiring to be informed and taught how to spell the name of nearly every object she sees. She is between seven and eight years of age. She is very willing to help my wife, and never seems to tire, but is heedless and quick—very quick—to lie and deceive. Her bad habits, we hope, through God's blessing, she will in time overcome.'

Of Mr. Fair, Miss Sharp writes :

Let me tell you of giving that is real giving. When the Rev. Mr. Fair of Bassa, the Episcopal self-supporting missionary, heard that I was expecting a house on the *Monrovia*, he wrote up to me that if I wanted him to come up he would be glad to come up and stay two or three weeks and oversee the work; that he cou'd walk the beach and come. Now you know that leaving his own work—and he works with his own hands besides teaching—walk eighty miles, sleep in native huts on the way, all to take the burden off me and save me expense—that you must acknowledge is giving. Our poor Earth, after all, is rich in good, warm Christian hearts.

#### 25. ROCK FOUNTAIN MISSION TO ZULU KAFFIRS.

This mission was established some nine years ago by Mr. and Mrs. Elbert S. Clark. It was established on a bare hillside, among the Umkolisa tribe, where no missionary had ever attempted to live before, but it gained a firm footing, and two other important centres—Hope Vale and Entakama—have been established with hopeful and promising outlook.

Mr. Clark gives himself mostly to evangelistic tours among the heathen. A native Preacher located at Entakama preaches in turn at all three stations, and a native teacher at Hope Vale conducts a school which the Government Inspector now recommends for a Grant-in-Aid. Mrs. Clark reports that the people listen eagerly to the Gospel and many have gladly accepted it. One chief has publicly confessed Christ.

#### 26. MOAB MISSION—WILLIAM LETHABY.

(Vol. IX., p. 323.)

The little we have been able to learn of this Mission impresses us profoundly that it demonstrates most clearly "the labor of love and patience of hope." We cannot give our readers a better idea of the work than by quoting the following statement of Bro. Lethaby:—

The district which in the Old Testament is distinctively known as Moab, is almost entirely isolated from the rest of Eastern Palestine, while of course the Dead Sea keeps it afar off from the civilising influences which now operate in the cities, at least, of Western Palestine. The great wady (now called Mojib), which we know in the sacred volume as Arnon, is like "a great gulf fixed," so that few pass from Medeba southwards; and to go from this city of Kerak to Jerusalem, which I see from my housetop, involves



at least a four days' journey, with possible spoliation or even captivity. South of the Arnon the authority of the Sultan is altogether disregarded, and the ruling potentate is the Sheikh of the Mujelli family, a most numerous ilk, as many travellers have sorrowfully proved.

Most tourists are ignorant that in this territory is one of the oldest cities of the world, which, however, I shall not now attempt to describe, merely referring to 2 Kings iii. 25-27, Ps. lx. 9, Isa. xv. 1, as some of the places where it is mentioned. Here dwell (according to the season of the year) from 4000 to 6000 people, or more, who are also the dominant folk for scores of miles around. The great majority are loosely Moslem as far as a creed is concerned, but tenaciously Moslem as regards hatred of the outside world. But all through the dark and bitter ages of their cruellest vengeance, a little band of Greek Church Christians have here "kept the faith." Until we came here no effort seems to have been effectually made to help the bodies or the souls, to strengthen, convert, or enlighten these thousands of immortals.

Thrust out from wage-earning in England in the summer of 1883, a brief residence in the Lebanon, a longer stay in Port Said and Alexandria, and three seasons of work among the Easter pilgrims to the Holy City, had to some extent helped me to enter into this corner of the great field, a corner untrodden by any other labourer. A kind donation of £10 more than sufficed for my first journey into the Sheikh's territory, *via* Hebron and the south of the Dead Sea, when the brother of the said Sheikh robbed me of what money he could find, and I returned, to try three months later the northern route. Thus, in October, 1885, the man in authority was reached, and (by Divine influence, I doubt not) a letter at my request was given me, a translation of which may be seen in *The Wesleyan Methodist Magazine* for January, 1886. The Sheikh, in Oriental style, tells me that the land is mine to do as I please, and if I want anything I am to let him know. Had you space, I would like to reproduce my own application for permission, in which I had asked that, as lovers of the Lord Jesus, my wife and I might be allowed to live among the people of Kerak to help their bodies and souls.

Thus, in the autumn of 1885, the door was opened, and my wife and I prepared to enter; but, we were detained for months, partly by the well-intended but ill-advised hindrances of those who only saw danger and listened not to duty. However, at last, on September 15, we came out from such civilisation as Jerusalem enjoys, the next day crossed the Jordan, and, after more than one test of patience, had climbed to Pisgah's height, passed through the rebuilt ruins of Medeba, descended and ascended the sides of the "great gulf" of Arnon (itself between three and four hours' work), and on Sunday forenoon had just come in sight of Kerak, when one of the numerous family before referred to, with half a dozen belongings, presented himself. A group of Arabs, with steeds and spears, with a couple of dwarfish Europeans, on the edge of a precipice, with a ruined city on the opposite plateau, all engaged in oratory and gesticulation, might, no doubt, make an effective picture, and would be far pleasanter to contemplate than it was to realise the experience. One word which I have written, in one sense, was, however, in another sense, the determining of the conflict; "oratory" means praying, first of all: and, first of all, prayer from friends at home and ourselves on the spot settled the matter; Sheikh Lema'in, at sight of his uncle's missive, at last signified acquiescence; and more than once the owner of the uplifted spear, whose hand had grasped my wife's bridle to lead it away, has since sat at our fireside and drank our English tea.

So, now, here we are, "alone, yet not alone!" four days' journey from any whom we can truly sympathise with as "partakers of like precious faith." Three-fourths of those around us are Moslems, and the other quarter know far more of the priest and the church than of the Saviour and the Bible. From a small stock of medicines we are

enabled daily to help those who, up to the present, have been without any such assistance as that which our homœopathic and other remedies can afford. Could my readers but see the poor little wizened infantile faces for which a little dose of Liebig has been the proper medicine, or the writhing form of a girl of twelve or thirteen for whose rheumatism olive oil was rubbed in by my wife, they would not be unthankful that at least one blade of grass is growing where none grew before. Then, too, I can thankfully say that already one copy of the New Testament has been *sold*, where, probably, none ever was sold before; and, by faith, I see in future years colporteurs going from here across the Arabian plateaux, to scatter thousands of copies where now not one is, probably, to be found. Thirdly, as to educational work: my most advanced pupil in English is the son of the Greek priest; and not long ago the Sheikh (of that Sunday morning) was at our fireside, hearing the Lord's Prayer repeated by this pupil in Arabic, and expressed his delight at it.

But all that is done is but as the drop in the bucket, or the merest initial work; yet, as my wife and myself have no one to assist in any way, it is about as much as we can perform. When these emaciated and ignorant ones come to us we just want to take them in for a day or two into some rough place, like that in which we live (supposed by the people here to be a house), and then feed them, and take the simple care which in many cases would, after a day or two, restore them to more than former health; but medicine in their dirty holes will never do it. We want to see our way to hire a Syrian girl (when one can be found willing to come to Kerak), whose knowledge of Arabic would help my wife in the Bible-reading and spiritual converse to which we look forward. At no distant date I hope to commence such a simple Sabbath service as shall be a new thing for both Moslem and Christian, we trust, in the very highest sense. But for all this both prayer and patience are needed, more of each than can be supposed by those who are not present. The latter must come from ourselves; but the former we do ask our readers to offer on our behalf before the throne of grace.

WILLIAM LETHABY.

*Kerak, Kir-Moab, January 3.*

## XXVII. FIGUERAS MISSION, VILABERTRAN, SPAIN.

It is with the deepest interest we trace out these small missions, begun and prosecuted by private individuals, influenced only, so far as we can see, by love to Christ and souls. This Mission seems to have been quietly prosecuted some years, but we have been able to learn little more about it than what is told us in the following statement:—

One of the first and most interesting of our mission stations in Vilabertran. Dr. Stoughton, in his "Spanish Reformers," thus describes his visit to the place:—"In a dismantled monastery of knight templars, once the scene of a royal wedding, is a large room fitted up for worship and preaching; at the other end is an old Romish chapel, used as a parish church. The Sunday-school numbers 116 scholars. We drove over to the spot, and met there with several persons interested in the enterprise. Some rustic families, turned out of employment by the land-holder, remain, notwithstanding, steadfast to their Christian profession."

The following is taken from one of our "Occasional Papers:—"One Tuesday night, the weather being stormy, we feared that few would venture out to the Gospel service in the old monastery of Vilabertran. To our surprise, the congregation was unusually large. Pastor Lopez Rodriguez preached about the three young men in Daniel, urging on those present who had found Christ to come out boldly and confess Him. At the close

of the service seventeen men and eight women came forward and gave their simple but earnest testimony, and their decision to confess the Lord at all costs. This they have nobly done, in the face of loss of employment and other kinds of persecution. It was indeed a solemn and joyful occasion, when for the first time these dear converts met with us around the Lord's table. Strange was the contrast between the past and the present. In that ancient hall monks of the Order of Knight Templars were wont to hold council or feast; and now a few poor, but rejoicing, believers in Jesus, the 'One Mediator,' had met to commemorate his dying love. Assembled as we were in that 'upper room,' surrounded by enemies who had once tried to set fire to the building, we were forcibly reminded of the days of the early Christians; and as then the Master was 'in their midst,' so we also realised his blessed presence. 'Be thou faithful unto death, and I will give thee a crown of life,' was the motto given to each on leaving.

"Since then *many* more converts have been added to that little band, besides a goodly number of those who attend the preaching of the Gospel. Amongst the former is kind, gentle, yet firm, Señorita Teresa (our school-mistress), beloved by the scholars and by all who know her. When we first began to teach and preach in Vilabertran, she was much opposed to the Gospel. After a time, however, she heard the beautiful texts and sweet hymns as repeated and sung by the children, and began to think that the Protestants and their teaching were not so bad as the priests made out. Finally, she yielded to the earnest persuasions of a convert to attend one of our Christmas treats. She was delighted with all she heard of the Gospel, and embraced it with all her heart, and then frankly told the priest of the great change in her faith. He was extremely angry, and excommunicated her from the pulpit, at the same time denouncing most bitterly 'those Protestant wolves who had caught and stolen the lamb of his flock, the best daughter of the church in Vilabertran.'

"About a year after her conversion, having proved a consistent convert, we engaged her to be our school mistress, and found in her a valuable addition to our band of workers. For five years we have had the use of a large hall and a suite of rooms in the old monastery of Vilabertran. In the former we have held our Sunday-school and services. Through the influence of the priest with the count who owns most of the land, we have been *obliged to leave* our hall and school in the monastery. There being no other suitable building in the place, the priest told the people that 'the Protestants would be forced to give up their work.' His words would have been too true but for the kindness of Doña Teresa and her mother, who at once offered the use of two rooms in a house which belonged to them. But unfortunately they are far too small for our purpose; and the heat, both winter and summer, is insufferable—a great contrast to the large, cool stone church which the priest has for about two dozen of his people."

We have no liberty in Spain to hold meetings in the open air, and the necessity is therefore forced upon us to build a plain and suitable hall. We could then accommodate many more children and adults, and should not be at the mercy of a Romish landlord, nor have the burden of raising annual rent. The sum of £400 will effect this, towards which we have received £46. Rev. J. C. Stewart Mathias, Aldringham, Saxmundham, is our treasurer.—Yours in the Lord's service,

EMILY LOPEZ RODRIGUEZ.

## XXVIII. DR. KELLEY'S MISSION, SOUTH AMERICA.

Some years ago Dr. Kelley began independent mission work in Rio Janeiro, and when the mission had become well established he left it in the care of native preachers and returned to England.







### VIII. THAT NET LOSS OF 757 COMMUNICANTS IN PRESBYTERIAN FOREIGN MISSIONS IN 1886.

The *Church at Home and Abroad* for September, p. 274, quoting our statement of this loss, in a lengthy paragraph says :

“The only subterfuge to which the REVIEW can betake itself is this :—In the years 1885–86, there was a change in the Mexican Mission in the method of reporting, many of the churches of that mission having previously, as it was found, included *baptized infants*. The abandonment of this method caused a decline in the total number of communicants reported of 757.”

This REVIEW resorted to no subterfuge and desires none. In its number for January, 1887, p. 24, it gave the total number of communicants stated in the *Official Report* of 1884–85 as 21,051, and opposite to this the number of communicants as stated in the *Official Report* of 1885–86, viz. 20,294; and subtracting the latter from the former we found a net loss of 757! If there is any error in this subtraction, surely it can be shown. If it is a plain simple statement of fact, what avails it to the Presbyterian Foreign Board or its officials to deny it? Indeed, they admit it in the last sentence quoted above. Why then any further controversy? O, we ought to have mentioned the cause of this loss, as being the elimination of the *baptized infants* in the Mexican Missions from the communicants. But they had not mentioned it themselves in connection with their summary, from which we took our figures, or anywhere else where it met our eye. How could we know that this sad loss was due to *baptized infants*? Besides, was it so due? The total net loss in our Mexican Missions that year was not 757, but 2713! Were all these *baptized infants*? There was also a net loss of 150 communicants in our African Missions that same year. Were they all *baptized infants* also?

Again, this vicious practice of counting babies communicants, so readily condoned by our Board and its officials, is not of recent origin. It existed and was known to our Board and officials previous to 1880; and so early as 1879 Bros. Rankin and Ellinwood were sent as a commission to Mexico to set everything right, and came back saying they had done so. Why were not all *baptized infants* eliminated at that date, and the vicious usage of reporting them communicants abandoned then and there? That our missionaries in Mexico understood the difference between communicants and *baptized infants* as early as 1880, see *Official Report* of that year, p. 12, where report of baptisms is made thus: “adults, 40; infants, 25,” &c. So also in *Official Report* of 1881: “Children baptized, 81,” &c. And yet, though this difference is so clearly recognized by our missionaries, and the Commission set everything right in our Mexican Missions in 1880, the number of communicants officially reported went on rapidly increasing until 1884, when the *Official Report*, pp. 23 and 26, of that year makes them 6,812. In 1885 the *Official Report* says, p. 28, that 464

communicants were added, and yet the total was 6,629. In 1885-86 the *Official Report* claims an addition of 762, and yet makes the total communicants 3,916. Now if we add the number, 762, reported as received into the churches in 1885-86 we have a total falling off that year of 4,122! Were these *all baptized infants*? And if the statement of the *Church at Home and Abroad* that the "method of reporting communicants was changed only in 1885-86," then to what are we to attribute the heavy losses of the previous years? We submit that this explanation of the Board's officials is not at all satisfactory, and that our statement that the total gain in the foreign missions of the Presbyterians, North, in 1885-86, was a net loss of 757 communicants, is a *fact* which cannot be evaded or weakened by any official device or subterfuge. In reminding the *N. Y. Observer* of its partisanship in glorifying our church and Foreign Board for its success in 1886-87, while entirely omitting any expression of sorrow for this terrible failure in 1885-86, if we failed to distinguish properly the two different years, it was a mere technicality, which every reader could easily correct, knowing that this net loss of 757 was published in January, 1887, and referred to 1885-86.

#### IX. NEWS AND NOTES OF THE MONTH.

MISSIONARY UNDER ARREST.—Brother Doane, Missionary of the American Board since 1854, on the Micronesian Island Ponape, has been some three months under arrest by the Spanish authorities. He was kept on board a Spanish man-of-war for some time, but has been removed to Manila. His crime is supposed to be interference with the liquor trade.

LAND GRANT TO THE ROMANISTS.—We see it stated that the German government has granted to the Romanists a large territory, extending from the eastern coast of Africa to Kilima Njaro, nearly conterminous with the territory claimed by the German East African Company, with a view to their evangelizing the people by their own efforts exclusively, without interference by other denominations.

RUSSIAN MISSION TO ABYSSINIA.—A Russian Mission, consisting of one Archimandrite, three priests and several inferior clergy, is journeying into Abyssinia with the necessary appliances for establishing themselves and their mission work and church in that country.

THE U. P. INDIA MISSION reports 31 baptisms the past month. We are glad to learn that the *example of Arnot* is imparting its inspiration to other young men. Mr. Scott, of Liverpool, started some time since to penetrate the interior of Africa and join Arnot in his work, but health failing he felt obliged to turn back from Bihé. 2. Mr. Swan, of Sunderland, has long been in Bihé waiting a favorable opportunity to go forward and join Arnot. 3. Mr. Faulkron, of Canada, has also long been on the western coast en

route for Arnot. Dr. Maclean, of 10 Nidcombe, Crescent, Bath, serves as voluntary unpaid Secretary, receiving and forwarding gifts for the support of Arnot and his work. His movements and work are reported in *Echoes of Service*.

THE Japan missionaries of our Southern Presbyterian brethren report 150 baptisms in the first six months of this year, and 260 communicants in all.

MR. SMITH, of Goganna, Brazil, reports the baptism of 17 adults and 7 children in two months.

THE *Missionary Journal* for September, organ of our Southern Baptist brethren, reports 93 recent baptisms in their Foreign Missions.

WE are thankful to learn that *three* promising and well instructed young Africans have just been received to the communion of the church in Blantyre, Africa. In the Mission of the same Established Church of Scotland, in Darjeeling, India, 33. were baptized in the first five months of 1887.

ALL YOU NEED.—Soon after we mentioned our purpose, in returning to our dear Mission in India, to use no funds of the Mission Boards, and our confidence that the Lord will supply all our need, p. 577, there came \$100 from a dear friend and neighbor with a request that it be appropriated to our personal use. May God bless and reward the generous giver.

ALL YOUR NEED.

PHIL. iv. 19.—“My God shall supply all your need, according to his riches in glory, by Christ Jesus.”

Who shall tell our untold need,  
Deeply felt, though scarcely known ?

Who the hungering soul shall feed,  
Guide, and guard, but God alone ?

Blessed promise! while we see  
Earthly friends must powerless be,  
Earthly fountains quickly dry,  
“GOD” shall all your need supply.

He hath said it! and we know

Nothing less can we receive ;  
Oh! that thankful love may glow,

While we restfully believe ;  
Ask not how,—but trust Him still,  
Ask not when,—but wait His will.

Simply on His word rely,  
God “SHALL” all your need supply.

Through the whole of life’s long way,

Outward, inward need we trace,  
Need arising day by day,

Patience, wisdom, strength and grace.  
Needing Jesus most of all,

Full of need, on Him we call ;  
Then how gracious His reply :  
God shall “ALL” your need supply.

Great our need, but greater far  
Is our Father’s loving power ;

He upholds each mighty star,  
He unfolds each tiny flower.

He, (who numbers every hair,)

Ernest of His faithful care,  
Gave His Son for us to die ;  
God shall all “YOUR” need supply.

Yet we often vainly plead

For a seeming good denied ;  
What we deem a pressing need

Still remaining unsupplied,  
Yet from evil all concealed,

Thus our wisest Friend doth shield ;  
No *good* thing will He deny ;

God shall all your “NEED” supply.

Can we count redemption’s treasure,  
Scan the glory of God’s love ?

Such shall be the boundless measure  
Of His blessings from above.

All we ask or think and more  
He will give in bounteous store,

He can fill and satisfy ;  
God shall all your need “SUPPLY.”

One the channel, deep and broad,

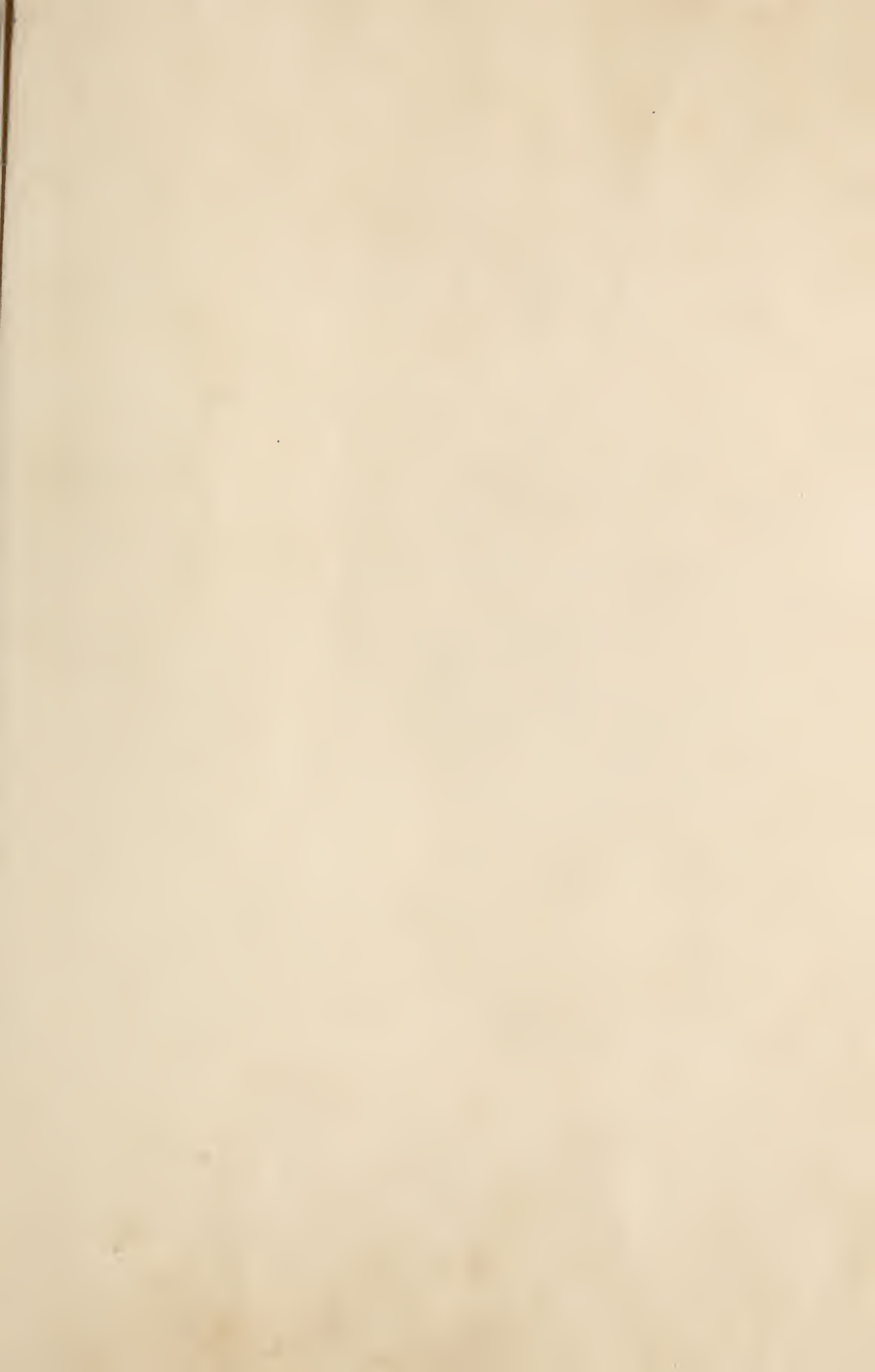
From the fountain of the Throne,  
Christ the Saviour, Son of God,

Blessings flow through Him alone.  
He, the Faithful and the True,

Brings us mercies ever new :  
Till we reach His home on high

“GOD SHALL ALL YOUR NEED SUPPLY.”

\* The Greek word is much stronger than the English—“will supply to the full,” “will fill up,” “satisfy.”





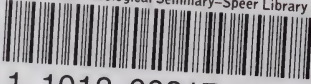
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